PAULUS ALEXANDRINUS

Introductory Matters

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Project Hindsight

Greek Track
Volume I

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Introduction to Paulus Alexandrinus

by

Robert Hand

The *Introductory Matters* by Paulus Alexandrinus is the first book of the series of translations by Project Hindsight from the ancient languages into English. Therefore, I and the principal translators, Robert Schmidt for the Greek track, and Robert Zoller for the Latin Track, would like to take this opportunity to welcome you to Project Hindsight and to thank you and the astrological community for your support.

We believe that this text by Paulus is a worthy place to start the project. First of all, Schmidt's translation is the first translation of Paulus' work into any modern language, let alone English. Second, Paulus' work is in fact an introductory text. It provides an overview of the tools used by late Classical astrology at the very end of the pre-Christian era.

Paulus' astrology is a mature horoscopic astrology with most of the features of contemporary Western astrology, signs, aspects, directions, transits, rulerships, dignities etc. But it is also an astrology that is still developing. Almost every one of Paulus' techniques has a form that ranges from somewhat different to very different indeed from their modern counterparts. Some of the techniques used are closer to those of Indian than Western astrology. For example, houses in Paulus are not a twelvefold division of the local sphere as they are most systems of modern Western astrology. Houses for Paulus are not even a category separate from the signs. Houses are simply the signs, themselves, counted from the sign rising, or *Hōroskopos* as the first "place" (*topos* rather than *oikos* or house). The other signs follow as "places" in the normal order. The first house extends from the first degree of the rising sign to the last degree, the second house or "place" likewise and so forth, although Paulus does also refer to the actual degree of the ascendant as well. This system, often referred to as "whole sign houses" or the "sign-as-house" system is used in India to this day. A horoscope so constituted is called a *Rasi Chakra* to distinguish it from a chart drawn with houses as we know them in the West, the *Bhava Chalitra*. Whole sign houses are not peculiar to Paulus. The system is found in

Dorotheus of Sidon (probably First Century C.E.)[1] and several Arabic astrologers including Masha'Allah (c.740-c.835) and Abu Ali Al Khayyat (c.770-c.835).

Aspects or "figures" as they are referred to in this translation, are also different from the modern Western system in that they are usually taken from sign to sign, rather than degree to degree. There do not seem to be any orbs as they are known in the modern West. Any point in Aries is in trine to any point in Leo or Sagittarius, regardless of orb. This again is like the Indian system, the main difference being that in Paulus all of the Ptolemaic major aspect relationships are used. In the Indian system each of the planets has its own characteristic set of aspects that it can form. But even in Paulus there are a number of differences in the manner of using aspects that make them quite different from modern astrological aspects in the West. Despite misleading footnotes by modern commentators, Ptolemy also seems to have used aspects from sign to sign. Also Paulus distinguishes between aspects measured counter-clockwise from one planet to the other and those measured clockwise. And this distinction is quite different from the modern system of dexter and sinister aspects.

Paulus describes all of the essential dignities that are used in Arabic, Medieval Western and Renaissance astrology, but he adds two more, both of which affect individual degrees. These are the *monomoiria*, the first of which assigns planetary rulers according to the

[1] The oldest charts in Dorotheus have been dated from about 41 C.E. and references in other authors date him to the First Century. The original text was written in Greek poetic form, and was translated from Greek into Pahlavi (an old form of Persian) and thence into Arabic. The Greek original has been lost except for fragments. While the text of the Arabic is clearly connected to Dorotheus, there are clearly things in it that have been added by later authors, such as, for example, frequent references to Allah. There are also references to Roman emperors who are much later than the First Century. The text as we have it is a mixture of authentic Dorotheus and later additions.

Also throughout this text we use the abbreviations C.E. for "Common Era" rather than the older convention A.D. for "Anno Domini." This has become the standard for historians wishing to avoid the sectarian implications of the terms A.D. and B.C. For dates "B.C." the abbreviation B.C.E. is used which stands for the phrase, "Before the Common Era."

Chaldean Order[1] to each degree starting with the ruler of the sign. The second does the same but according to the rulers of the triplicities. He does not make it clear, unfortunately exactly what one is supposed to do with the first type beyond conferring dignity upon a planet situated in its own degree. However, the second type is involved in correcting the rising degree.

Perhaps the most important discovery awaiting those who have studied either modern Western astrology or Indian astrology is that of the two sects. This is a concept that has all but disappeared from modern astrology both East and West. We have a vague awareness that some planets are "diurnal" and others are "nocturnal," but we have no idea what function this is supposed to play in interpretation. In Paulus and also in Julius Firmicus Maternus, Dorotheus of Sidon, as well no doubt as other astrologers of this period that we are not yet familiar with, sect is a central matter in judging a planet. Ptolemy mentions sect but does little with it. Paulus and other authors actually show us how both diurnal and nocturnal planets change their significations according to whether the chart is a day-birth or a night-birth.

Although Ptolemy mentions the sects, he emphasizes instead the principle of the oriental or occidental placement of a planet. It has always been a subject of debate among astrologers exactly what Ptolemy meant by oriental and occidental placements and there are clear differences between the ancient Hellenistic definitions of the terms and the definition in use in Seventeenth Century English astrology. The sections of Paulus on sect and solar phases, as well as passages in Ptolemy, himself, strongly suggest that the oriental-occidental dichotomy is part of the diurnal-nocturnal sect dichotomy. One hopes that subsequent discoveries among the ancient authors will clarify this matter.

Another area that will be of interest to students of contemporary astrology are the so-called "Arabic" parts or Lots. I say "so-called"

[1] The term, "Chaldean Order" does not appear in Paulus. He uses the phrase, "order of the seven-zoned sphere." This is a reference to the order of the spheres in the ancient Greek geocentric system in which there are seven concentric spheres bearing planetary bodies starting with Saturn and coming down to the Moon. The order is Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. This is the order of increasing orbital motion with Saturn as the slowest and the Moon as the fastest.

because they are found in Paulus, as well as in Dorotheus of Sidon and Julius Firmicus Maternus. It is clear that lots or parts were a standard part of the tool kit of the Hellenistic astrologer. All the Arabs did with them was to extend their numbers until there were dozens of them.[1] In Paulus and other classical authors, there are usually a less than a dozen.

However, something of special interest to be found in Paulus is clear interpretations for both the Lot of Fortune and the Lot of Spirit. The reader should also note that Paulus' definitions of the Lots of Fortune and Spirit follow the normal classical practice of reversing the positions of the Sun and Moon at night.[2] The lots are very important for Paulus and we shall see an even greater importance given to the Lot of Fortune in Vettius Valens, later in this series.

We should not emphasize only the technical issues here. It is also clear that Paulus is much more than a technically competent astrologer. He shows abundant awareness of his philosophical and mythological matrix as well. He uses word play consistently to alert the reader to implications in his writing that might otherwise be obscure. An example that surfaces constantly in the text is the connection between the words for 'fate' and 'degree' and the use of weaving and spinning metaphors in the language whenever he describes a calculation involving degree positions.[3] Preserving as much as possible of this has been one of the challenges in translating Paulus.

One final note: While we have tried to clarify Paulus' thinking wherever possible either in the translation or in the notes, the reader must know that at this point in Project Hindsight, i.e., the beginning, we do not yet understand everything that there is to understand about the doctrines and methods of Hellenistic and other ancient astrologies. Therefore there will be passages that are unclear with little in the notes to assist the reader. Many academic scholars encountering difficult material in these texts have thrown up their hands in horror and given up, attributing their inability to understand the texts to corrupt texts or fuzzy thinking by the original authors. While this might sometimes be true, your translators normally take the position that the fault lies in us and not in our authors. You, the reader, are in just as good a position to find the correct interpretation of some of these passages as your editors and translators.

It is also possible that there are passages that we think we understand but that we understand incorrectly. Other interpretations may be better than ours. This, we believe, should be part of the excitement of your being involved in Project Hindsight. We invite feedback and suggestions as to how future editions of both this and the other works in Project Hindsight may be improved and made more useful to you.

Note — All of the footnotes in this book are by the translator, Robert Schmidt, unless initialed RH in square brackets. [RH] indicates a note entered by your editor.

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[1] Al-bīrūnī, *The Book of Instruction*, translated by Ramsey Wright, § 476, contains the following passage.

> It is impossible to enumerate the lots which have been invented for the solution of horary questions, and for answering enquiries as to prosperous outcome or auspicious time for action; they increase in number every day, but the following 97 different lots, 7 of which belong to the planets, 80 to the houses and 10 to neither are those most commonly in use.

And this was a conservative list! [RH]

[2] As of this writing it appears that the only source for the modern practice of computing the lot of fortune the same both day and night is Ptolemy's *Tetrabiblos*, especially texts based on the Proclus paraphrase. In both the texts used by Robbins and in the definitive Teubner edition of Ptolemy, it is not at all clear that this is a correct reading of Ptolemy. Not only is it the general practice of the ancient authors to compute the lots differently day and night, but it is clear from the logic of sects that they ought to be.

[3] See the section on the word *moira* in the translator's preface.

Translator's Preface
by
Robert Schmidt

Absolutely nothing is known about the life of Paulus of Alexandria beyond what can be inferred from his book. *The Introductory Matters* is the only writing of his that we possess. For a while it was thought that he was the original author of certain astronomical writings surviving only in Sanskrit translation, but this was evidently a mistake. From internal evidence, the composition of *the Introductory Matters* may be dated to 378 C.E.

The present translation has been done from the critical edition of Boer (Teubner, Leibzig, 1958). In its surviving form, the text seems a bit chopped up, with certain obvious omissions and occasional displaced sentences or paragraphs. It is possible that the text we now have represents a mixture of its first and second editions in Paulus' own time.

Neugebauer, while acknowledging that Paulus was more competent at astronomy than most astrologers of his time, called him a "wretched writer" (along with Vettius Valens). It is true that this is not style-conscious writing in the aesthetic sense (as Ptolemy's Greek quite certainly is). Paulus' style is not at all mannered, but consists of relatively simple sentences that often become note-like. It seems to be more conversational than literary, as if it were intended to be read and used by a small and familiar audience rather than the public at large. At the same time Paulus' writing exhibits a strange sensitivity to the subtleties, overtones, and equivocations of Greek astrological terminology. He seems constantly to be "working" his words. At first, you may think this is a kind of harmless punning, deliberate mystification, or questionable analogical reasoning. Gradually you realize that it is nothing of the kind, but an essential—perhaps *the* essential—part of the communication.

And occasionally you come across one of those shimmering phrases or sentences, which, had it been attributed to one of the pre-Socratic philosophers instead of an astrologer, would be held up as one of the most precious and convincing testimonies of the true level of enlightenment attained by early Western thought.

This brings up the problem of how to read the work. It is offered as an introduction, and it certainly does present instruction in most of the basics of Hellenistic astrology. But it is also clear that the reflective

reader is supposed to be caught by certain words or phrases. At this time, it is not certain whether these are doorways to an esoteric level of the teaching, from which the unprepared, unworthy, or uninitiated are to be excluded, or whether they constitute a deliberate pedagogical device designed to help the student cultivate and arrive at an astrological world-view. Or is it that the material cannot practically be presented in any other manner, being intrinsically too subtle for any simple discursive treatment?

In this translation we have made no effort to "improve" Paulus' style. In view of the above, this would not only be presumptuous, but ultimately self-defeating. Instead, we have made it as literal as we possibly could within the bounds of readability, trying to clarify matters even further in the annotations. The importance of Hellenistic astrology may not lie simply in what it said, but also in how it said it.

General Note

There are several translation decisions which must be addressed from the outset. These are not specific to this work of Paulus, but affect the entire Greek astrological corpus. Some of the words in question are so basic that they seem to sum up the Greek astrological experience all by themselves. This being the case, it would be pretentious of us to offer definitive translations of them at this time. In fact, the translations in question should probably be the very last matters to be decided upon, since they will serve to fix and preserve the understanding of Hellenistic astrology we hope to derive from the translation project itself. Accordingly, these words will instead be the subject of constant reflection and revision throughout this track.

Zōidion[1] — What could be more fundamental to astrology than the

[1] The English word 'zodiac' comes from the Greek *zōidion* via Latin. The original Greek word is spelled with an omega (long 'O' in English) subscripted with an iota (the letter 'I' in English). The iota was lost when the word came over into Latin from Greek. However, it was pronounced in Greek such that the sound of the word *zōidion* was a bit like "zoy dee on." The plural is *zōidia* and is similarly pronounced. It is the convention to retain iota subscripts when transliterating Greek into Roman characters. Therefore, we have chosen to retain

signs of the zodiac? Yet *'sign'* is an impossible translation for the Greek word *zōidion.* This Greek word is the diminutive form of *zōion,* which has two basic meanings: a living thing, and a picture or image (though not necessarily the picture of an animal).

Signum in Latin also has two basic meanings: a sign or an image. The second sense was an acceptable translation of the figural connotation in *zōidion,* although it entirely left behind any connotation of living thing. The first meaning (sign) picked up the sense of another Greek word commonly associated with the stars: *sēma,* a sign or indicator. This term (or its derivatives) was commonly employed when the stars were being used for weather prediction, but never to refer to the zodiacal "signs" themselves.

Unfortunately, the English word 'sign' heavily favors the first sense of *signum,* that of signification, which may be a good translation of *sēma,* but preserves none of the original sense of *zōidion* at all, not even that of an image, for an image does not of itself signify. Thus, all connection with the original semantic field of the Greek word has been lost through the Latin intermediary.

This is a critical problem because the Greeks seemed acutely conscious of the equivocal quality in the *zōion,* and often reflected on it. An animal and a picture comprise the classical Aristotelian example of a pair of things named *similarly.* That is, *zōion* is not a homonym in which two entirely different things accidentally came to be called by the same sound. Nor is a picture called an animal in the derived sense that it is a picture of an animal, because the Greeks called pictures *zōidia* even if they were not pictures of living things. Instead, a living thing and a picture were both called *zōidia* out of some analogy the Greeks saw in them.

Plato seems to hint at this analogy in the *Epinomis,* where, after defining a *zōion* as an alliance of soul and body that gives birth to a shape, he says that the stars are either gods themselves (and thus a kind of living creature composed primarily of the fire element), or else images that the gods have created of themselves. As the soul informs the body, so does the sculptor shape his material.

So what do we do? 'Animate' (as a noun) might serve as a translation for the Greek word *zōidion.* Though it may sound strange at first, it comes close to preserving the highly equivocal character of the Greek word *zōion.* It refers to soul's quickening of matter. (In the *Epinomis,* the stars exhibited their intelligence or soul through their motions.) We also customarily use the verb 'animate' analogously of someone who inspires a group. As a windfall, it also has the cartoon sense of simulating life by motion. Unfortunately, we do yet not see how this translation could pick up another important astrological overtone—that is, how a *zōidion* can also be a dwelling place for a planet. Thus, for now, we have thought it wiser to merely transliterate the word as *zōidion* (*zōidia* in plural), particularly since the term zodiac is well accepted in English.

Schēma — The technical astrological term 'aspect' is equally troublesome. It comes from the Latin *aspectare* which simply means to look at or regard. There are two separate problems here.

First of all, the most common Greek term for the geometrical relationship between two planets is *schēma,* an all-purpose word for figure or shape in the broadest sense. The Greeks do frequently use a variety of visual terms for such relationships, but usually when they are trying to be more specific about the relationship—to indicate whether the planet is looking ahead of it or behind it in the order of the signs, for instance. (Such terminology seems to be heavily dependent on the Greek understanding of vision, which is radically different from our own.)

Secondly, as an ontological problem, the Greeks for the most part did not think of the relation obtaining between two bodies as existing separately from the two bodies themselves (as we do today), but rather as residing in one or the other of the bodies. Thus 'double' is a determination of one body in relation to another, but it is a determination of that body itself; it is a way in which that body exists. The visual terminology employed for the relationships between planets expresses that relationship from the point of view of one of the bodies. It is the attitude or regard of the one body in relation to the other, but it belongs to that body.

The word *schēma* seems to be an attempt to express the relationship in a way that does not favor one body over the other, by reconceptualizing it as a shape or form of which each of the two planets is a constituent part, much like the three sides of a triangle that constitute

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the iota in our spelling. The English word 'zodiac', however, has never had an 'i' in it, so we have retained the conventional spelling. [RH]

the triangle. Bear in mind that this is not an abstraction in the modern sense, but a reconceptualization of one type of concrete being (a relationship) as another type of concrete being (a qualitative form).

Thus, the word 'aspect' no longer contains any of the specialized optical senses, but yet comes from too specialized a semantic field to serve as the general term. We have translated *schēma* as 'figure,' the various visual terms by their exact English equivalents, and discarded 'aspect' altogether.

Oikos — The Greeks reserved the word 'house' *(oikos)* for that one of the *zōidia* in which each planet takes a special delight ('rules' in modern jargon). As far as the divisions of the zodiac which are relative to the horizon and midheaven are concerned, the Greeks simply call them 'places' *(topoi)*. There is no reason to think that the Greeks were confused about these matters (as some scholars have suggested). But it is not yet clear when and if the Greek astrologers detached their concept of 'place' from the *zōidia* themselves, to have it refer to certain abstract, empty, spatial regions, or whether it was simply another way of talking about the *zōidia* themselves. In the midst of this uncertainty, we have no choice but to adhere to the Greek usage as rigorously as we can.

Planet Names — The Greek astrologers do not seem to have identified the astronomical bodies we call planets with the gods themselves. They almost always say "the star of (belonging to) Hermes," "the star of Aphrodite," etc. We have retained this usage, not yet knowing exactly how Greek astrology and Hellenistic theology were connected.

We have also kept the Greek names for the gods, thinking that it may later help keep distinct the Greek planetary meanings from those of later traditions.

There is another usage connected with the planets which we have translated literally, though it sounds strange to the modern ear. The Greeks almost never say that a certain planet is "in" a *zōidion,* although they often say it is "in" a place. They regularly say that it is "upon" this *zōidion.* This seems to be an important clue as to how the Greeks actually looked at the sky.

Moira — There is one word that we have not yet attempted to retranslate, nor could we simply transliterate it into English. It is the Greek word *moira,* which means that part of the zodiac which we call

a 'degree,' but it more commonly means that portion or allotment which is one's fate.

Moira is the standard term for that division of the zodiac in the writings of Greek astronomers. And from the frequency with which it occurs in the astronomical sections of Greek astrological writings, one might argue that *moira* had come to simply mean a division of the zodiac, and could be safely translated as 'degree.'

However, Paulus' work is too full of word play on this term, and the related vocabulary of allotment, apportionment, etc., to think that he was not constantly reflecting on its astrological meaning.

All this is totally apart from the problem that the word 'degree' has an entirely different semantic range than the word 'portion.' The Greek term seems to have none of the overtones of 'step' or 'intensity' that sound in the word 'degree.'

We actually tried 'portion' in the first draft of this translation, but it seemed to cause confusion in the astronomical sections. Furthermore, it is by no means clear who or what is the recipient of this apportioning. Is it the child's portion? The planet's?

So we somewhat reluctantly decided to retain the translation 'degree' for now, contenting ourselves with drawing attention to the problem.

Apotelesmatic — The *Apotelesmatics* is a very common title for Greek astrological writings. The basic verb from which it derives occurs everywhere in astrological writing as an all-purpose causal term more or less interchangeable with words like 'make' and 'produce.'

It is often translated as if it contained an explicit reference to astrology. However, the root meaning of the verb from which this noun derives is simply 'to complete or make or effect something,' especially with regard to material objects. In the *Epinomis* of Plato, it even describes the activity of the soul in shaping the body. The restriction of this word to astrological prognostication comes about when the stars and planets are understood as the agents bringing about change in the material or sublunary sphere.

Incidentally, the word 'talisman' may be derived from it.

Hōroskopos — This is the Greek term for the Ascendant, although it is not its semantic equivalent. One often hears that it means "view of the hour." We do not know the origin of this statement, but it is clearly a

misconstruction. The word *skopos* does mean 'view,' but just as often it means a 'target' or 'marker' at which one aims. That is doubtless its meaning here. The *Hōroskopos* is the 'hour marker.' This can be either the degree that marks the birth hour, or else the person who does this marking (which is why the *Hōroskopos* can also refer to the astrologer, himself).[1] There is also a verb *hōroskopeō* which means to mark the (birth) hour.

Since we did not want to introduce too many new technical terms all at once in the present translation, we decided merely to transliterate the noun *Hōroskopos*, particularly since this has already been done in other English translations of Greek astrological writing, and would not be totally unfamiliar to the reader. However, we are also trying the above new translation wherever the verb form occurs. So, when you encounter the expression 'to mark the birth hour,' it translates the verb *hōroskopeō*.

[1] This usage does not occur in Paulus, but does occur in other writers. [RH]

Introductory Matters

by Paulus Alexandrinus

1. Preface

Having quite thoroughly found out, my dear child Cronamon, the things that were falsely stated in the edition of the *Introductory Matters* prior to this one, you have exhorted us to compose another, which is lacking in none of the theorems that are conducive to the end it has in sight; and, along with forcing the ascensions back into place[1] according to Ptolemy, to set out the calculations in addition to the astrological effects. This was because we have perceived these ascensions to be more serviceable, considering that Ptolemy himself established how to treat them in his "On Length of Life," and Apollonarius advises using them in his "On Releaser and Master and Destroyer,"[2] and Apollonius of Laodicea calumniates the Egyptians for having been much deceived in the ascensions of the *zōidia*.

2. On the Twelve *Zōidia*

The zodiacal circle is moved obliquely, being divided into twelve sections, which are called *zōidia*. A *zōidion* has three decans and 30 degrees, a degree having 60 minutes.

The beginning of the zodiacal circle is Aries: masculine, equinoctial, tropical, spring, house of Ares, exaltation of the Sun around the 19th degree, depression of Saturn around the 20th degree, trigon of the Sun by day, of Zeus by night. It lies in the latitude of Persia, assigned to the East Wind. It has authority over head and face as a whole. For the Egyptians, in the latitude through Alexandria, which is the third, this *zōidion* rises from the invisible part of the cosmos to the visible cosmos

[1] The verb *katanankazō* used here commonly means to set a broken bone. The ascensional times used by Paulus in the first edition of his book were evidently from the Babylonian system, which was in fact incorrect. Paulus seems to be making a wry and self-deprecating joke about how fractured the zodiac is according to that system.

[2] *peri aphetou kai oikodespotou kai anairetou.*

in 21;40[1] times with 1:26:40 equinoctial hours. In this *zōidion* is the culminating pivot[2] of the original disposition of the cosmos.[3]

The second *zōidion* is Taurus: feminine, solid, spring, house of Aphrodite, exaltation of the Moon around the 3rd degree, depression of nothing, trigon of Aphrodite by day, of the Moon by night. It lies in the latitude of Babylon, assigned to the South Wind. It has authority over neck and tendon. For the proposed latitude, this *zōidion* climbs up from the invisible to the visible part of the cosmos in 25 times with 1:40:00 hours.

The third *zōidion* is Gemini: Masculine, bicorporeal, spring, human in shape, house of Hermes, exaltation of none, hollow[4] of none, trigon of Kronos by day, of Hermes by night. It lies in the latitude of Cappadocia, assigned to the West Wind. It has authority over shoulders and hands and fingers. For the proposed latitude, this *zōidion* climbs up from the invisible to the visible part of the cosmos in 28;20 times with 1:53:20 equinoctial hours.

In this *tri-zōidion* interval, which is called air,[5] the change of the spring season is completed.

The fourth *zōidion* is Cancer: feminine, tropical, summer, house of the Moon, exaltation of Zeus around the 15th degree, depression of

[1] The word 'times' here is a standard Greek usage denoting degrees on the equator passing over the meridian circle or what we would call today, degrees of right ascension of the Midheaven. The rising time of signs was normally measured by the number of degrees of R.A.M.C. passing over the meridian as the sign rose. It is functionally, if not completely conceptually, equivalent to our use of oblique ascension. Ptolemy has the same usage. [RH]

[2] The phrase 'pivot' is throughout this text to refer to what is called in modern astrology an angle, i.e. Ascendent, Midheaven, Descendent or *Imum Coeli*, in Greek *kentron*. See Glossary. [RH]

[3] This refers to the *thema mundi*, the disposition of the stars at the genesis of the cosmos. See chapter 37.

[4] *Koilōma* is a very concrete word used here as a synonym for depression. It literally means a hollow or cavity, and should perhaps caution us against taking exaltation/depression too metaphorically.

[5] The reader should note here and in what follows that it is the seasons and the three signs that make up each of them that correspond to the four elements in Paulus' system. He does not follow the practice of other writers in assigning the elements to the trigons. [RH]

Ares around the 28th degree, trigon of Aphrodite by day, of Ares by night. It lies in the latitude of Armenia, assigned to the North Wind. It has authority over breast and stomach. For the mentioned latitude, this *zōidion* climbs up from the invisible to the visible part of the cosmos in 31;40 times with 2:6:40 equinoctial hours. In this *zōidion* is the *Hōroskopos* of the cosmos.

The fifth *zōidion* is Leo: masculine, solid, summer, house of the Sun, exaltation of none, hollow of none, trigon of the Sun by day, of Zeus by night. It lies in the latitude of Asia, assigned to the East Wind. It has authority over ribs. For the mentioned latitude, this *zōidion* climbs up from the invisible to the visible part of the cosmos in 35 times with 2:20:00 equinoctial hours.

The sixth *zōidion* is Virgo: feminine, bi-corporeal, summer, house and exaltation of Hermes around the 15th degree, depression of Aphrodite around the 27th degree, trigon of Aphrodite by day, of the Moon by night. It lies in the latitude of the Hellas and Ionia, assigned to the South Wind. It has authority over flanks and upper belly and the whole innards. This *zōidion* climbs up from the invisible to the visible part of the cosmos in 38;20 times with 2:33:20 equinoctial hours.

In this *tri-zōidion* interval, which is called fire, the change of the summer season is completed.

The seventh *zōidion* is Libra: masculine, equinoctial, tropical, fall, house of Aphrodite, exaltation of Kronos around the 20th degree, depression of the Sun around the 19th degree, trigon of Kronos by day, of Hermes by night. It lies in the latitude of Libya and Cyrene, assigned to the West Wind. It has authority over hip and buttocks. This *zōidion* climbs up from the invisible to the visible part of the cosmos in 38;20 times with 2:33:20 equinoctial hours. In this *zōidion* is the subterraneous pivot of the cosmos.

The eighth *zōidion* is Scorpio: feminine, solid, fall, house of Ares, exaltation of none, hollow of the Moon around the 3rd degree, trigon of Aphrodite by day, of Ares by night. It lies in the climate of Italy, assigned to the North Wind. It has authority over genitals, bladder, and groin. This *zōidion* climbs up from the invisible to the visible part of the cosmos in 35 times with 2:20:00 equinoctial hours.

The ninth *zōidion* is Sagittarius: masculine, bicorporeal, fall, house of Zeus, exaltation of none, hollow of none, trigon of the Sun by day, of Zeus by night. It lies in the latitude of Cilicia and Crete, assigned to the East Wind. It has authority over thighs. For the latitude mentioned,

this *zōidion* climbs up from the invisible to the visible part of the cosmos in 31;40 times with 2:6:40 equinoctial hours.

In this *tri-zōidion* interval, which is called earth, the change of the fall season is completed.

The tenth *zōidion* is Capricorn: feminine, tropical, winter, house of Kronos, exaltation of Ares around the 28th degree, depression of Zeus around the 15th degree, trigon of Aphrodite by day, of the Moon by night. It lies in the latitude of Syria, assigned to the South Wind. It has authority over knees. This *zōidion* climbs from the invisible to the visible part of the cosmos in 28;20 times with 1:53:20 equinoctial hours. It is the setting pivot of the cosmos.

The eleventh *zōidion* is Aquarius: masculine, solid, winter, house of Kronos, exaltation of none, hollow of none, trigon of Kronos by day, Hermes by night. It lies in the latitude of Egypt, assigned to the West Wind. It has authority over legs [knee to ankle]. This *zōidion* climbs up from the invisible to the visible part of the cosmos in 25 times with 1:40:00 equinoctial hours.

The twelfth *zōidion* is Pisces: feminine, bicorporeal, winter, house of Zeus, exaltation of Aphrodite around the 27th degree, depression of Hermes around the 15th degree, trigon of Aphrodite by day, Ares by night. It lies in the latitude of the Red Sea and the region of India, assigned to the North Wind. It has authority over the sole of the foot and foot. It climbs up from the invisible to the visible part of the cosmos in 21;40 times with 1:26:40 equinoctial hours.

In this *tri-zōidion* interval, which is called water, the change of the winter season is completed.

Let the twelve *zōidia* be described in some such way [as above] for the exposition of them one at a time, but let them be set out as follows for conceiving them in groups.

Masculine *zōidia* are these: Aries, Gemini, Leo, Libra, Sagittarius, Aquarius. The remainder are feminine: Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces. And generally speaking, as many *zōidia* as receive an odd number starting from Aries as the first, let these be conceived of as masculine; as many as receive an even number, let them be conceived as feminine.

Tropical *zōidia* are Aries, Cancer, Libra, Capricorn, with Aries and Libra being equinoctial. The solid signs are equal in number to these, being Taurus, Leo, Scorpio, Aquarius. And the bicorporeals also happen to be equal in number to these, being Gemini, Virgo, Sagittarius, Pisces.

And to speak of them as groups, as many *zōidia* as stand apart by fours, these receive the same nature of *zōidia*.

Dwelling places: Aries and Scorpio, of Ares; Taurus and Libra, of Aphrodite; Gemini and Virgo, of Hermes; Cancer of the Moon; Leo of the Sun; Sagittarius and Pisces of Zeus; Capricorn and Aquarius, of Kronos.

Exaltations: Aries of the Sun, Taurus of the Moon, Cancer of Zeus, Virgo of Hermes, Libra of Kronos, Capricorn of Ares, Pisces of Aphrodite. *Zōidia* which stand apart from these by seven *zōidia* happen to be the depressions of these same.

Trigons: Aries, Leo, and Sagittarius, of the Sun by day, of Zeus by night; Taurus, Virgo and Capricorn, of Aphrodite by day, of the Moon by night; Gemini, Libra and Aquarius, of Kronos by day, of Hermes by night; Cancer, Scorpio, and Pisces, of Aphrodite by day, of Ares by night.

The first trigon was associated[1] with the East Wind, the second with the South, the third with the West, and the fourth with the North.

The *zōidia* have a special feeling for these regions: Aries for Persia, Taurus for Babylonia, Gemini for Cappadocia, Cancer for Armenia, Leo for Asia, Virgo for Hellas, Libra for Libya, Scorpio for Italy, Sagittarius for Crete, with Capricorn apportioned to Syria, Aquarius allotted Egypt, and Pisces associated with the region of India.

Of the human parts Aries appropriates the head; Taurus has authority over the neck; Gemini is like the shoulders; with Cancer having been allotted the breast; Leo has gotten the stomach and the ribs; Virgo the lower bowels; Libra is master of the buttocks; Scorpio has gotten the genitals; Sagittarius the thighs; Capricorn the knees; Aquarius the legs; Pisces the feet.[2]

Each of these *zōidia* ascends for Egypt in the third latitude, which

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[1] *prosoikeiō.*

[2] The preceding two paragraphs introduce a whole medley of terms for expressing the idea of allotment. These will be used often in the rest of the treatise. The terms are: *lanchanō* (obtain by lot); *aponemō* (apportion); *prosoikeioō* (associate with); *oikeioō* (appropriate); *klēroō* (allot). *Apomerizō* (assign) was used earlier in the assignment of the winds.

We should not be too quick to think that they are merely synonyms to relieve tedium. It is possible that each term was chosen because of the nature of the *zōidion,* itself.

is through Alexandria: Aries and Pisces in 1:26:40 hours and 21;40 times; Taurus and Aquarius in 1:40:00 hours and 25 times; Gemini and Capricorn in 1:53:20 hours and 28;20 times; Cancer and Sagittarius in 2:6:40 hours and 31;40 times; Leo and Scorpio in 2:20:00 hours and 35 times; Virgo and Libra in 2:33:20 hours and 38;20 times.[1]

3. Concerning the Bounds Which the Five Wandering Stars Have Been Allotted in the Twelve *Zōidia*

Of the 30 degrees of the *zōidia,* the lengths which are distributed to the five planets are called bounds.[2] Bounds are not dealt out to the Sun and Moon. Instead, they divide up even their own houses among the five planets. For just as a star takes delight in[3] the *zōidion* of its trigon, or in its house and its exaltation, so also does it take delight in its proper bounds in each *zōidion.* And they have the order that is recorded next in the canonical exposition.

In the original, Paulus expresses these ascensional times and numbers in an earlier, non-sexagesimal system, in which 1:26:40 is expressed as 1,3'9", meaning 1 hour, a 3rd part of an hour (20'), a 9th part of an hour (00:06:40).

[2] *horia.* The singular *horion* is the diminutive of *horos,* an important Greek word meaning bound, and as a special case, definition. The traditional English translation is 'terms', from *termini,* which was a good translation into Latin. But because of nominalist tendencies, our word 'term' regularly refers to the word itself and not to the thing defined. Therefore, we think the word 'bounds' is a better translation.

It is clear from what follows that the plural *horia* does not here mean the two bounds that separate one set of degrees from the adjacent ones, but rather the collection of individual degrees making up the length, each degree being considered as a single *horion.*

[3] *chairō.* The Greek here does not say that the planet takes delight *when it is within* its bounds (or house, etc), but takes delight *in* its bounds. (There is no preposition accompanying *chairō.*) Elsewhere in the book, this formulation is altered slightly (with the addition of the preposition *en,*) and consequently becomes ambiguous.

Exposition of Bounds
for the *Zōidia* and Stars

Aries			Taurus			Gemini			Cancer			Leo			Virgo		
♃	6	6	♀	8	8	☿	6	6	♂	7	7	♃	6	6	☿	7	7
♀	6	12	☿	6	14	♃	6	12	♀	6	13	♀	5	11	♀	10	17
☿	8	20	♃	8	22	♀	5	17	☿	6	19	♄	7	18	♃	4	21
♂	5	25	♄	5	27	♂	7	24	♃	7	26	☿	6	24	♂	7	28
♄	5	30	♂	3	30	♄	6	30	♄	4	30	♂	6	30	♄	2	30
Libra			Scorpio			Sagitt.			Capri.			Aquarius			Pisces		
♄	6	6	♂	7	7	♃	12	12	☿	7	7	☿	7	7	♀	12	12
☿	8	14	♀	4	11	♀	5	17	♃	7	14	♀	6	13	♃	4	16
♃	7	21	☿	8	19	☿	4	21	♀	8	22	♃	7	20	☿	3	19
♀	7	28	♃	5	24	♄	5	26	♄	4	26	♂	5	25	♂	9	28
♂	2	30	♄	6	30	♂	4	30	♂	4	30	♄	5	30	♄	2	30
♄ 57			♃ 79			♂ 66			♀ 82			☿ 76			360		

For, by means of these bounds, the Egyptian wise men formed a judgment about the determination[1] concerning rulership, from which the

[1] This is an important and highly charged sentence. It contains three separate words that contain the idea of bound or limitation, all interacting in some type of argument or inference. We have already discussed *horion* itself in note 2 above. *Tekmairomai* means to fix by a bound or marker, as well as to judge by marks or signs. In addition to this, the word *logos* itself has the meaning of definition in the sense of delimitation (*Cf. Plato's Sophist, 262d.*)

Forming a judgment by means of signs is an act of inference. But exactly how is this inference thought of? The primitive meaning of *tekmairomai* is to

determination concerning the years of life is established.[1] For by proportion, the number of bounds is exactly suited to the filling up of the 360 degrees of the *zōion*-bearing circle, with the quantity of bounds that each of the stars was allotted by *zōidion* giving the final years of life: for example, for Kronos 57 years; for Zeus, 79 years; for Ares, 66 years; for Aphrodite, 82 years; for Hermes, 76 years. We also made a canon of the quantity of bounds that the stars have in the whole zodiacal circle.

Someone will ask the reason why the Sun and the Moon became alienated from the mastership of the bounds. To which one must respond thus: that they are the rulers of one's all, and, since they are actually kings of wholes, they have taken the authority over the whole [length of life] for their rulership. For if at birth the Sun obtains as its lot the argument concerning the years of life, and being well positioned, is found to have dealings in terms of rulership, it gives 120 as the final

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fix by a bound or marker. A bound so fixed is called a *tekmar*, and is a sign or marker to other people. The diminutive *tekmērion* often has the sense of a sure sign or proof of something. In forming a judgment from signs, it appears as if the signs retain the primitive sense of bound markers, and these signs (so understood) in some way confine or delimit some other matter; they put their mark upon it, so to speak.

To connect this exegesis with Paulus' own statement, we need only note that the word *horion* is a synonym for both a *tekmar* and a *tekmērion*, while the *logos* concerning length of life is the matter that is determined by means of these *horia*.

Conceptualizing judgment and inference as an act of bounding, delimitation, or determination may sound strange to the modern reader, but it is intrinsic to classical Greek thought. Not only is a *logos* a *peras* (another Greek term meaning limit or extremity), but a syllogism *(sullogismos)* draws a conclusion *(sumperasmos)* from certain premises, which are themselves *logoi*, and may even be definitions *(horoi!)*.

As a matter of fact, Aristotle himself connects the word *tekmar* with *peras*, and considers a *tekmērion* to be a special case of a sign *(sēmeion)*, which he regards as a kind of rhetorical syllogism. (*Cf. Rhetoric, 1357b 10*)

Might this sentence of Paulus be the trace of a more ancient inferential tradition from which the rhetorical/logical tradition was later developed? And might it not have left its mark upon the deepest understanding of logic and inference in the West?

[1] *sunistemi.*

years of life. And if the Moon, having dealings in the fashion set out, is found for the argument concerning years of life, it gives 108 as the final years of life.[1]

4. Concerning the Faces[2] Which the Seven Stars Possess in the Twelve Zōidia in Respect of the Decans[3]

As for the faces of the seven stars from the decanic shaping[4] by *zōidion*, in which they delight just as they do at their own dwellings, it will be necessary to treat them in the order of the seven-zoned sphere,[5] by

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[1] Since the Sun and Moon have jurisdiction over wholes (see chapter 6), they give the maximum number of years for day and night births respectively. According to Pliny, this was often associated with the longest rising time that a quadrant of the ecliptic could have for a given latitude, converting the degrees of right ascension to years. Since the planets only have jurisdictions over subregions or parts of the ecliptic quadrant, they evidently make for fewer years.

[2] *prosōpos*. A common Greek word for face, visage, countenance, etc. By development, it can also mean mask (*cf.* Latin word *persona*) or person. Note that this word possesses the same image/identity ambiguity as does *zōidion*.

[3] *dekanos*. In ordinary language this word referred to the person responsible for ten of something (*cf.* Latin *decurio*), often a policeman in some supervisory post. In an astrological context, then, it refers to the 36 deities each of whom was responsible for ten degrees of a *zōidion*. Excerpt VI of the *Corpus Hermeticum* discusses the activity of these deities in considerable detail, and gives them a rank above the planets and the stars in the zodiac. Elsewhere in Greek astrological material they are associated with the *paranatellonta*, the constellations co-rising with these ten-degree divisions of the *zōidia*. Sometimes, however, it seems as if the astrological texts are referring to the group of ten degrees itself and not the deities responsible for it. This is why the title of this chapter might also be translated "Concerning the Faces Which the Seven Stars Occupy down upon the Decans in the Twelve Zōidia."

[4] *diamorphōsis*. Ths word means to give shape to something, as the soul does to the body, or the sculptor his stone.

[5] See chapter 21.

means of which the star going about and executing[1] is apprehended. We must start from Aries and for each *zōidion* count by 10 degrees at a time up to the star in question—I mean, we must always give the first decan to Ares, the second to the Sun according to the order of going about and executing, the third to Aphrodite. Then, one must next give the first decan upon Taurus to the star of Hermes, then to the Moon, then to Kronos. Upon Gemini, the first decan to Zeus, the second to Ares, the third to the Sun, and so forth for the remainder, in accordance with the number of the seven-zoned sphere. For the purpose of quickly finding the face of the star in question, we also made the canonical exposition of them recorded below.

Faces of the *Zōidia*

♈ Aries		♉ Taurus		♊ Gemini		♋ Cancer		♌ Leo		♍ Virgo	
Face	Dg.	Face	Dg.	Face	Dg.	Face	Dg.	Face	Dg.	Face	Dg.
♂	10	☿	10	♃	10	♀	10	♄	10	☉	10
☉	20	☽	20	♂	20	☿	20	♃	20	♀	20
♀	30	♄	30	☉	30	☽	30	♂	30	☿	30
♎ Libra		♏ Scorpio		♐ Sagittarius		♑ Capricorn		♒ Aquarius		♓ Pisces	
Face	Dg.	Face	Dg.	Face	Dg.	Face	Dg.	Face	Dg.	Face	Dg.
☽	10	♂	10	☿	10	♃	10	♀	10	♄	10
♄	20	☉	20	☽	20	♂	20	☿	20	♃	20
♃	30	♀	30	♄	30	☉	30	☽	30	♂	30

[1] *ho poleuōn kai diepōn.* It is perhaps worth noting that the single article suggests two activities associated with one planet rather than the two planets with different duties, which seems to be the meaning in chapter 21.

5. Concerning the *Zōidion's Monomoiria*, over Which the Seven Stars Have Mastery

As for the *monomoiria*[1] of the stars, one must treat it as following the order of the seven-zoned sphere, the first degree being reckoned to the account of that star whose *zōidion* it is, the second degree to the star after it in the order of the seven-zoned sphere, and so forth in succession, until you come down to the degree which the star occupies (including the minutes all together as one degree).

We have also arranged a canonical diagram of these.

[1] *Monomoiria* is a complex word and reflects the ambiguity inherent in *moira* at yet a higher level. Where *moira* comes from *meiromai* and means a part or degree (see general note), *moiraō* was a verb formed from *moira* itself after it had evidently begun to lose its abstract verbal force (still in our word 'portion'); it meant to portion out or apportion. *Moiria* is an abstract noun formed from the latter, and means apportionment. *Monomoiria,* then, could mean either what was already apportioned or distributed to the individual degrees, or the act of apportioning or distributing to individual degrees.

Thus, from the present context alone, it is not clear is whether the stars have mastery over the act of apportioning itself, or over what has been already apportioned to the individual degrees. [Additional by RH] Subsequent astrological practice suggests that it is probably the latter.

Canon of *Monomoiria*

Deg.	♈ ♏	♉ ♎	♊ ♍	♋	♌	♐ ♓	♑ ♒
1	♂	♀	☿	☽	☉	♃	♄
2	☉	☿	☽	♄	♀	♂	♃
3	♀	☽	♄	♃	☿	☉	♂
4	☿	♄	♃	♂	☽	♀	☉
5	☽	♃	♂	☉	♄	☿	♀
6	♄	♂	☉	♀	♃	☽	☿
7	♃	☉	♀	☿	♂	♄	☽
8	♂	♀	☿	☽	☉	♃	♄
9	☉	☿	☽	♄	♀	♂	♃
10	♀	☽	♄	♃	☿	☉	♂
11	☿	♄	♃	♂	☽	♀	☉
12	☽	♃	♂	☉	♄	☿	♀
13	♄	♂	☉	♀	♃	☽	☿
14	♃	☉	♀	☿	♂	♄	☽
15	♂	♀	☿	☽	☉	♃	♄
16	☉	☿	☽	♄	♀	♂	♃
17	♀	☽	♄	♃	☿	☉	♂
18	☿	♄	♃	♂	☽	♀	☉
19	☽	♃	♂	☉	♄	☿	♀
20	♄	♂	☉	♀	♃	☽	☿
21	♃	☉	♀	☿	♂	♄	☽
22	♂	♀	☿	☽	☉	♃	♄
23	☉	☿	☽	♄	♀	♂	♃
24	♀	☽	♄	♃	☿	☉	♂
25	☿	♄	♃	♂	☽	♀	☉
26	☽	♃	♂	☉	♄	☿	♀
27	♄	♂	☉	♀	♃	☽	☿
28	♃	☉	♀	☿	♂	♄	☽
29	♂	♀	☿	☽	☉	♃	♄
30	☉	☿	☽	♄	♀	♂	♃

☉ - ♄♃☿
☽ - ♂♀

6. Concerning the Sect of the Two Lights

Since one's all[1] is administered throughout[2] from the Sun and Moon, and no being in the cosmos is born apart from the mastership of these stars, it is necessary to teach what the solar as well as the lunar sect[3] has been allotted, and that all things unite through these. The Sun, then, was allotted the day and the morning rising and the masculine *zōidia,* and it has the stars of Kronos and Zeus as spear-bearers.[4] The Moon was allotted the night and evening rising and the feminine *zōidia,* and has the stars of Ares and Aphrodite as spear-bearers. Hermes, true to its common nature, rejoices both with the Sun at morning rising, and with

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[1] *Ta hola*, one's all, picks up the theme from chapter 3 that the Sun and the Moon have to do with wholes: day and night, masculine and feminine.

[2] *dioikeō*. Yet another verb formed from the word for house, which properly means to manage household affairs.

[3] *hairesis*, which means acquisition, choice, sect. 'Sect' has been the traditional translation. The related Greek word *diairesis* means a taking apart or cleaving in twain. This clearly seems to be the context of the present discussion. However, unlike the English word 'division,' the Greek word *diairesis* refers primarily to the division itself, and not to the resulting parts. *Hairesis* here may have been chosen to refer to the parts resulting from such a 'division.' But the English word division nicely picks this up.

To see that there was still some consciousness of its root meanings, see the plays on this word at end of chapter 34, in what appears to be a direct quote from Hermes Tresmegistes.

[4] The phrase 'spear bearer' is a literal translation of the Greek *doruphoros.* Some translators, most notably, Ashmand in his translation of Ptolemy, have simply Anglicized it 'doryphory.' Others have translated it into the Latin *Satellitium.* The meaning of the Latin is close to *doruphoros* but it is not really a translation into English. It is our opinion that the translation into the phrase 'spear bearer' is much more useful because it contains the vivid image of a king (the Sun) or a Queen (the Moon) being attended to by guards. Also the king's guards in a procession can always be seen before the king himself. The reader should note that the spear bearers of the Sun are conceived of as coming before the king, i.e. in the degrees preceding, while those of the Moon *follow* it. Also the spear bearers of the Sun can precede the Sun by much more than those of the Moon can follow it.

A similar teaching can be found in Ptolemy's *Tetrabiblos*, Book III, chapter 5. [RH]

the Moon at evening rising. For this star, having been allotted a common nature, seems to be good with the benefic stars and mean[1] with the destructive ones. Benefic stars are the stars of Zeus and Aphrodite. Malefic ones are the stars of Kronos and Ares, the star of Kronos having an excessively cold nature, that of Ares being much too fiery. Hermes actually has a common nature. The Sun, Kronos, and Zeus rejoice at daytime births, if they have dealings in the masculine *zōidia* in good places, especially when Kronos and Zeus are undergoing morning risings. The Moon, Ares, and Aphrodite rejoice at nocturnal births if they rise in the evening and if they occupy feminine *zōidia,* the other two stars being assigned as spear-bearers of the Moon.

7. Concerning Quadrants

The first quadrant,[2] that from the degree marking the birth-hour to the culminating degree, is masculine. This same quadrant is also rising, and is called easterly. It signifies the first age[3]—I mean youth. The second quadrant, from the culminating degree to the setting degree, has dealings with the feminine. It is southerly and noon-tide. It signifies the age after youth, which is middle-age. The third quadrant, from the setting degree

[1] We would expect the word 'bad' (*kakos*) here in oppostion to 'good' (*agathos*). It is significant that Paulus shifts to *phaulos*, which means 'common' in the sense of 'vulgar' or 'base.' This makes us consider the word 'good' all over again. In the Platonic tradition, the One itself, which is the principle of sameness and commonality, is identified with the idea of the Good. Thus, the common nature of Hermes may manifest in two ways, depending upon whether it is configured with benefics or malefics. With benefics it is common in the good sense of unity; with malefics it is common in the debased or promiscuous sense of common to all.

Thus for Paulus at least, Hermes does merely take on the benefic or malefic character of the other planets, as seems to be the case in modern astrology. It is not just neutral. Its common character is not in relation to the other planets, but lies in its very nature. Compare the Latin words *communis* from which comes our 'common' as opposed to 'vulgaris' from which comes our 'vulgar.'

[2] *tetramorion.* Literally, a fourth-part.

[3] *sēmainō.* It could also mean 'gives signs for.'

to the subterraneous degree, happens to be masculine, is thought of in terms of setting, and called westerly. It signifies old-age. The fourth quadrant, from the subterraneous degree to the degree marking the birth-hour, is feminine and northerly, and it signifies elderly age until the end at death.

For knowing what has been said by following the sequence of the four pivots, the quadrants are as follows: From the degree marking the birth-hour up to the subterraneous degree is the quadrant toward the North. From the subterraneous degree up to the setting degree is the quadrant toward the West. From the setting degree up to the culminating degree is the quadrant toward the noon-place, which means the regions toward the South. And from the culminating degree to the degree marking the birth-hour is the quadrant toward the East, which means the regions toward the orient.

8. Concerning the *Zōidia* that See One Another[1]

The *zōidia* that see[2] one another are as follows: Gemini looks[3] at Leo, and Leo perceives[4] Gemini. Taurus looks at Virgo, Aries looks at Libra (by induction);[5] Scorpio looks at Pisces, being looked at[6] by them, Aquarius perceives Sagittarius, and Sagittarius looks at Aquarius. The

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[1] The relationship of signs that see one another is close to the later idea of antiscia and perhaps the logic of it is the same. Ptolemy in Book I, chapt. xvii (Ashmand trans. Proclus paraphrase) says the following:

> Any two signs, equally distant from either tropical sign, are equal to each other in power; because the Sun, when present in one, makes day and night, and the divisions of time, respectively equal in duration to those which he produces when present in the other. Such signs are also said to behold each other, as well for the foregoing reasons, as because each of them rises from one and the same part of the horizon, and sets in one and the same part.

However, if this is a relationship of antiscia, then the matching of signs the way it is done in Paulus, and in Ptolemy as well, requires that the solstice points be in the middle of the signs of Cancer and Capricorn, not at the beginning. If they were at 0°, then Cancer would be equal in power with Gemini, etc. Is this perhaps a relic of the time when the vernal equinoctial point was defined as 15° of Aries rather than 0°. [RH]

[2] *blepō*. To see in the general sense of having the power of sight. As is evident from what follows, this basic power includes both the ability to look at something (*blepō* in a restricted sense), and the ability to perceive something (*horaō* in its basic sense). Compare the next chapter in which the signs that hear one another are articulated into those that command, and those that obey.

[3] *blepō* in the restricted sense of looking at. Notice that this verb is used when the seeing is directed forward in the order of the *zōidia*.

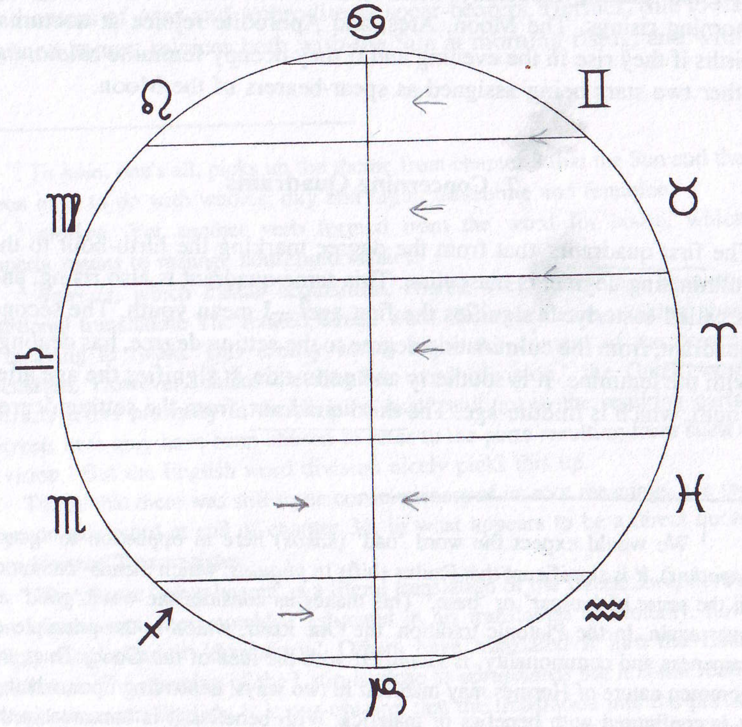
[4] *horaō*. To see in the sense of perceiving or being aware of. Notice that this verb is used when the seeing is directed backward in the order of the *zōidia*, except for the pair Scorpio, Pisces (see next page, note 6 below).

[5] Since Aries and Libra are 180 degrees apart, it would seem to be an arbitrary matter which is taken to be ahead and which behind in the order of the *zōidia*. Thus, the pattern must be filled in by induction.

[6] This verb is not *horaō* as would initially be expected from the pattern, but is the passive voice of *blepō*. It may be that the passive meaning of *blepō* begins to blend with the meaning of *horaō*.

zōidia that see one another contribute toward sympathy, friendship, and good will of man toward woman and woman toward man, of father toward children and of children toward father, of brothers toward brothers, of friends toward neighbors and companions, and of slaves toward masters. And it also makes for harmony among similar members in every association.[1]

Zōidia that See One Another



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[1] Compare *horaō* and *blepō* to *epitheoreō* and *aktinoballō*, whose usage similarly depends on the order of the *zōidia*. These distinctions may be due to Greek optical theory, in which there is a visual ray proceeding from the eye, but there are also rays coming from the body being viewed. They are both involved in the power of seeing—*blepō* in its most basic sense.

9. Concerning Commanding and Obeying *Zōidia*[1]

The commanding[2] *zōidia* have this order. Taurus commands Pisces, while Pisces obeys[3] it; Gemini commands Aquarius, Cancer Capricorn, Leo Sagittarius, Virgo Scorpio. The *zōidia* which hear[4] each other dispose well for flight of fugitives and for going abroad, for accusations and tidings at the same time, when the Moon is brought by counter-passage[5] into relation with Hermes or the benefic stars, whether at a birth, or at such and such a commencement[6] of the things that are examined in relation to this part.

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[1] This doctrine also appears in Ptolemy. Book I, chapt. xvii (Ashmand trans., Proclus paraphrase).

> Any two signs configurated with each other at an equal distance from the same, or from either equinoctial point, are termed commanding and obeying, because the ascensional and descensional times of the one are equal to those of the other, and both describe equal parallels.
>
> The signs in the summer semicircle are commanding; those in the winter semicircle, obeying: for, when the Sun is present in the former, he makes the day longer than the night; and, when in the latter, he produces the contrary effect.

Notice here, however, that unlike the previous section, Ptolemy makes the vernal point the axis, while Paulus makes the whole *zōidion* of Aries the axis. Again Paulus seems to be following an older convention. [RH]

[2] *prostassō.* Although the basic root of this verb does not immediately have anything to do with sound, but rather with the idea of ordering or arranging, it is certainly true that one commands by giving spoken orders.

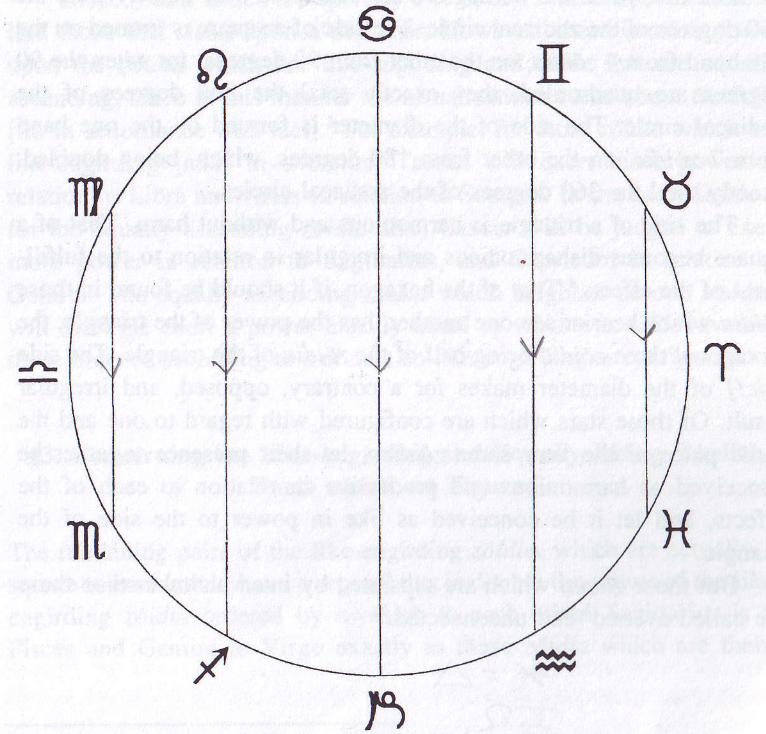
[3] *hupoakuō.* This word comes from the root which means to hear (*akuō*) by the addition of a prepositional prefix meaning under. Notice that it is the *zōidia* in the lower hemisphere of the zodiac that obey.

[4] *akuō.* It would seem that commanding and obeying *zōidia* are known together as signs that hear one another, just as the looking and perceiving *zōidia* are collectively known as the *zōidia* that see one another (see the preceding chapter). In each case there is an active and a passive component.

[5] *parodos.* This word generally means to pass by or transit. Here it evidently means to pass by in opposite directions while in opposite hemispheres; thus, to be in commanding and obeying *zōidia.*

[6] *katarchē.*

Zōidia that Command and Obey



10. Concerning Triangles, Hexagons, Squares, and Diameters as Figures

Since the zodiacal circle is in fact an assembly of 360 degrees, the side of a triangle is formed on the one hand from 5 *zōidia,* on the other hand from 120 degrees;[1] for when the 120 degrees are tripled they exactly

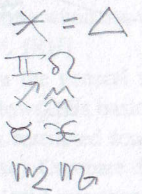
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[1] The two ways of describing each figure are coordinated by the Greek particles *men, de,* which indicates that these are alternative ways of understanding the figures, not equivalent ways. In fact, the first probably refers to the older, zodiacal or "platic" definition of these figures in which the *zōidia*

total the 360 degrees of the circle of *zōidia.* The side of a hexagon is formed on the one hand from 3 *zōidia,* on the other from 60 degrees; for here too, when the 60 degrees are sextupled they exactly total the 360 degrees of the zodiacal circle. The side of a square is formed on the one hand from 4 *zōidia,* on the other from 90 degrees; for when the 90 degrees are quadrupled, they exactly total the 360 degrees of the zodiacal circle. The side of the diameter is formed on the one hand from 7 *zōidia,* on the other from 180 degrees, which, being doubled, exactly total the 360 degrees of the zodiacal circle.

The side of a triangle is harmonious and without harm. That of a square becomes disharmonious and irregular in relation to the fulfillment of the effects.[1] That of the hexagon, if it should be found in those *zōidia* which hear or see one another, has the power of the triangle, the hexagonal three-*zōidia* being half of the *zōidia* of the triangle. The side *[sic!]* of the diameter makes for a contrary, opposed, and irregular result. Of those stars which are configured with regard to one and the same place of the very same *zōidion,* let their presence together be conceived as harmonious and productive in relation to each of the effects, and let it be conceived as like in power to the side of the triangle.

But those *zōidia* which are separated by intervals other than these are called averted[2] and unconnected.[3]



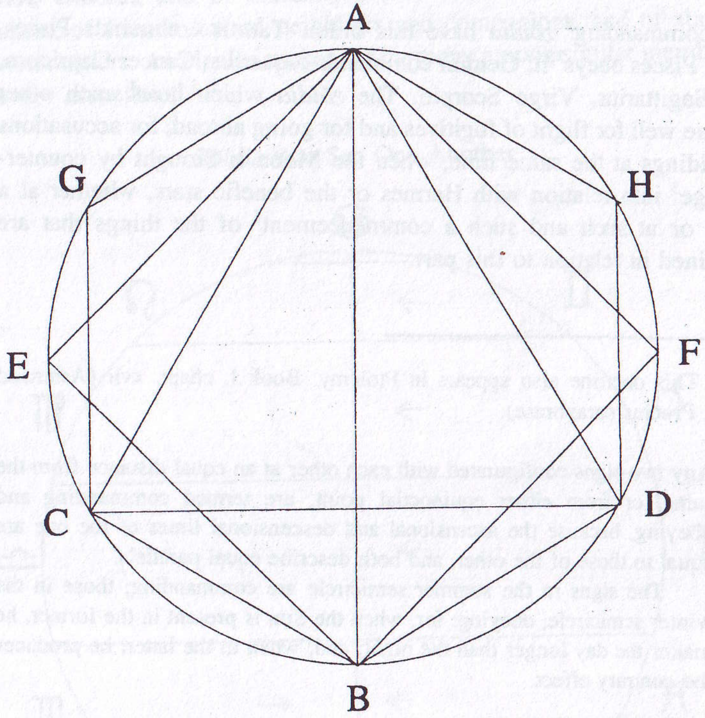
themselves are said to have a figural relationship, while the second refers to the geometrical definition in terms of an exact number of degrees. Notice that the counting of *zōidia* is from the first *zōidion.*

[1] *apotelesmata.* That is, the astrological effects. See the translator's general note at beginning of treatise.

[2] *apostrophē.* Literally, turned away.

[3] *asundetos.* Inconjunct is the usual translation for this word, but in English it sounds as if it is only negating the conjunction relationship, whereas the meaning here is without any of the described figural relationships.

The Arrangement of the Figures



AB = Diameter

AEBF = Square

ACD = Triangle

AGCBDH = Hexagon

11. Concerning *Zōidia* Unconnected to Each Other

The position of *zōidia* which are unconnected to each other is at a numerical interval of two, six, eight, and twelve. And those *zōidia* taken in relation to some such numerical interval are also said to be averted from one another. The stars being found in these *zōidia,* then, become disharmonious. And sometimes they bring about enmities and factionalisms, other times separations and exiles when such a stance is adopted

by all, whether by parents toward children, by brothers, by man and wife, by an association, by slaves and masters, and by all such like.[1]

12. Concerning Those *Zōidia* in Aversion and in Sympathy to Each Other[2]

The twelfth parts in aversion and unsympathetic to one another become sympathetic through like-engirding[3] and through ascending in the same times. Like-engirding is whenever the *zōidia* happen to be of the same star. Equal ascension is whenever the *zōidia* ascend in equal hours from the invisible to the visible. The intervals of the like-engirding *zōidia,* in accordance with the count of the unconnected *zōidia,* are as follows: Aries to Scorpio, Scorpio to Aries; Taurus to Libra and Libra to Taurus; Capricorn to Aquarius and Aquarius to Capricorn. Of the equally ascending *zōidia,* the arrangements are these: Aries to Pisces, Gemini to Capricorn, Cancer to Sagittarius, Virgo to Libra; for they are present at 2, 6, 8, and 12 *zōidia* from one another. Those *zōidia* which are neighbors to each other also have a sympathy for each other that is exactly like those which are arranged in accordance with the same

[1] Whereas unconnected *zōidia* have no connection at all, *zōidia* in aversion would seem to be avoiding one another, which is a kind of negative connection. We might combine these two ideas into the notion of 'disjunction.' This helps to distinguish the special character of these relationships from that of oppositions. According to the previous chapter, the opposition or diametrical figure has to do with contraries and conflicts. But according to main line of Greek thought, contraries generally belong to the same genus and can interact with one another, as hot and cold, wet and dry. We might say that they must be turned toward one another in order to be in strife, and may even be attracted to one another. However, the *zōidia* in aversion, though unconnected in any kind of generic relationship, are turned away from one another in a kind of repulsion.

[2] Here we see exceptions to the disjunct relationship. Although we have no clearly worked out examples, thus far, it would appear that aspects between planets in these relationships might be possible. [RH]

[3] *homozōnia.* The planets are here thought of as being engirdled by certain zones of the zodiac, that is, certain *zōidia.* Certain other deities were called *azōnos,* meaning that they were not confined to any local region.

house-mastery.[1]

Those *zōidia* which are apart by 6 or 8, or 12 have a power exactly like those that stand upon a diameter. However, there is more power upon the *zōidia* which are like-engirding and those that are equally ascending, since in this manner the actualizations come about tactfully [lit. in accordance with tact].[2] For example, for those *zōidia* which are like-engirding [and] in aversion, Taurus will exert more power in relation to Libra and Aries in relation to Scorpio. In the same fashion, for the equally ascending *zōidia* also, Cancer will be judged to exert more power in relation to Sagittarius, and Capricorn in relation to Gemini. The equally ascending *zōidia* which neighbor on one another will likewise exert a power exactly equal to what was said—even as those ordered according to a certain co-like-engirding or configuration.[3]

13. Concerning the Like-engirding and Equally Rising Twelfth Parts which are Figured

The remaining pairs of the like-engirding *zōidia,* which are actually in square to each other, have a regard[4] that is double the power of the like-engirding *zōidia* ordered by aversion to each other. Sagittarius is to Pisces and Gemini to Virgo exactly as those *zōidia* which are them-

sunoikouria. Cancer and Leo are the heighboring *zōidia,* which do not have the same house-master, but they have the same sympathy for each other as those that do.

[2] *epidexiotēs.* Literally, handiness or dexterity; metaphorically, cleverness or tact. The lexicon also gives 'position on the right' as a meaning (the root being *dexios*), and cites this passage in Paulus. If there is some reference to right-side in this passage, it is subordinate to the idea that sympathetic *zōidia* are more likely to exhibit a certain tact in their dealings toward one another, increasing the chances that a certain effect will actually be brought about.

[3] This last phrase looks forward to the next chapter.

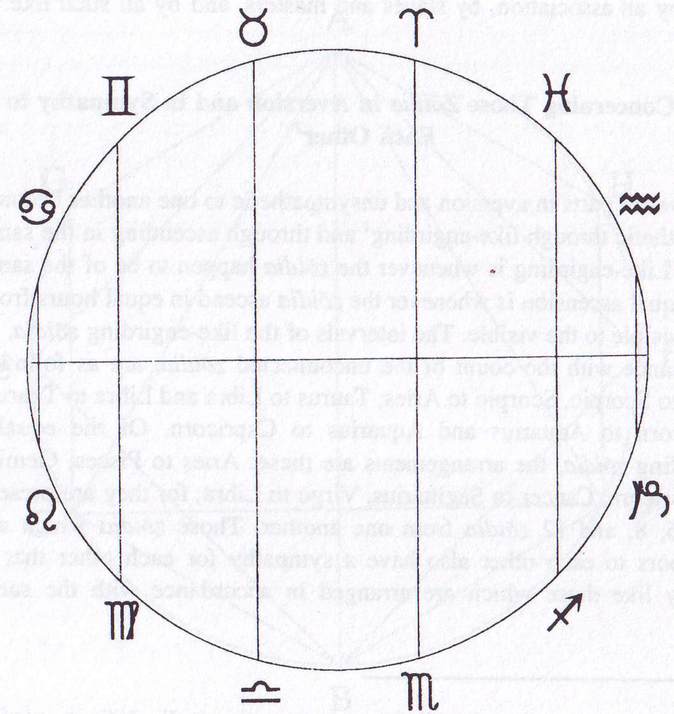
[4] *theōria.* [Additional by RH] In Hindu astrology, aspect relationships between signs are said to have a full glance, or a half glance, or three-quarters glance. Although 'glance' might not be the most appropriate English word to use here, it is clear that the word *theōria,* and the original Sanskrit term are conceptually related. 'Aspect,' itself is a word of vision in Latin. See page ix in the introductory section.

selves ordered by tact[1] and by superiority.[2] As for those *zōidia* which are equally ascending but also figured, Leo will have more power in relation to Scorpio, and Aquarius in relation to Taurus. For, the *zōidia* which are neighbors in accordance with like-engirding will have a power exactly equal to those *zōidia* that have made a configuration.

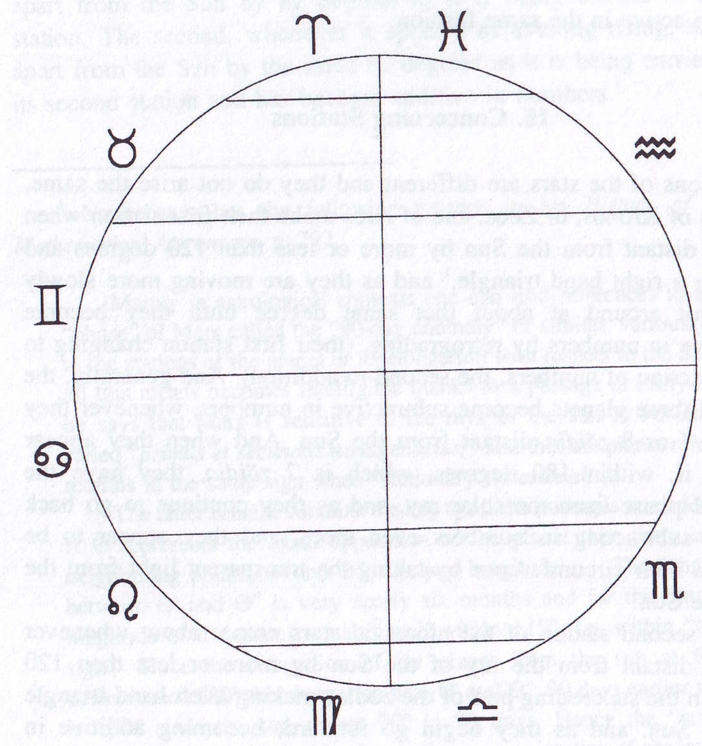
[1] That is, sympathetic *zōidia*. See note 2 on page 23 for a discussion of the word 'tact.'

[2] *kathuperterēsis*. This word, like *epidexiotēs* which has a connotation of being in the right, has the connotation of being in a position above. The exact sense is not clear.

Like-engirdling



Equally Rising



14. Concerning the Phases Which the Five Stars Make in Relation to the Sun

The wandering stars make phases in relation to the Sun, sometimes morning risings and evening settings, other times evening risings and morning settings,[1] as they are born along in their course to first and

[1] This passage is quite literally translated and may seem a bit strange to the reader. Paulus appears to be saying that each of the five starry planets is capable of heliacally rising or setting in either the evening or the morning. This is not the case. The inferior planets, Hermes and Aphrodite, heliacally rise in

second station. For this reason, they sometimes become subtractive in numbers[1] and acronycal, and other times they are taken to be additive in numbers.[2] And when the stars happen to be at morning rising, let them be conceived to be active and effective from youth in relation to their specific effects.[3] And at evening rising and for advancing times[4] they are effective in their specific effects. When making morning or evening settings, or when retracing their path, or when declining, their productions are ineffectual, unavailing, and insignificant.

The stars become morning risers whenever they are separated from the Sun by 15 degrees in the preceding degrees, or even in the preceding *zōidia;* this lasts until, in the course of their motion, they are

both the evening and morning, and also helically set in both the morning and evening, depending upon whether they are morning or evening stars. The superior planets, Ares, Zeus, and Kronos, heliacally rise only in the morning and set only in the evening. Interestingly enough the Greek scholia #20-22 address the same ambiguity which tells us that the lack of clarity exists not only for those reading this passage in translation but also for those who read it in Greek. [RH]

[1] This phrase and its corresponding opposite 'additive in numbers' caused some problems at first. Our first interpretation was that 'subtractive in numbers' meant retrograde motion, and 'additive in numbers' meant direct in motion, and it is still possible that some authors may have intended to restrict these phrases to that usage. However, it has quickly become apparent to us that this interpretation could not be correct in most cases because these two expressions were also applied to the Moon which is never retrograde. It is now clear that these two expressions refer to a planet's being faster or slower than average in its daily motion, 'subtractive in numbers' being slower, and 'additive in numbers' being faster. The reason for the form of these phrases is as follows: In all Greek systems of planetary motion the planets were conceived as moving according to perfectly circular motions. Of these there were always at least two, a dominant one that accounted for the planet's major period of revolution, and a lesser one that caused the planets to move retrograde, or in the case of the Moon, caused it to slow down or to speed up. This second circular motion added its angular motion to that of the first circle when the two circles carried the body in the same direction, or subtracted its angular motion from that of the first circle when the two circles moved in opposite directions. [RH]

[2] See page 27, note 1. [RH]

[3] *apotelesmata.*

[4] Variant on phrase 'additive in numbers'. See page 27, note 1. [RH]

found to move into a right hand triangle with it. They are evening risers whenever they are separated from the Sun by the said 15 degrees in the succeeding degrees, or even in the succeeding *zōidia,* up until they should be found in a left hand triangle with it. When they have had an interval in relation to the Sun within the said 15 degrees, being present in the degrees pre-ascending the Sun, they make a morning setting; in the degrees post-ascending it, an evening one.[1] They become conjunct, whenever they happen to be in the same degree of the same *zōidion* as the Sun, not being 59 minutes apart from it, more or less. The stars become more ineffectual and unavailing in relation to their specific effects, whenever one of them is within a distance of 9 degrees from the Sun,[2] whether it should occur at morning or evening setting.

We will make use of an illustration in order to conceive the aforesaid more easily. Let it be the case that the Sun is in the 17th degree of Pisces, while the star of Zeus is in the 2nd degree of the same *zōidion,* and Kronos is upon the 26th degree of Pisces. We say that the star of Zeus is morning rising, because it already had dealings with the Sun in the preceding 15 degrees, while Kronos is evening setting, because it did not stand apart from the Sun the said 15 degrees in the succeeding degrees.

In order to make what we have said quite clear, the degrees and *zōidia* preceding the Sun up until the side of the triangle in the degrees pre-ascending the Sun and on the right-hand side of it have dealings in the morning. The degrees and *zōidia* succeeding the Sun up until the side of the triangle in the degrees post-ascending the Sun and on the left-hand side of it maintain their regard[3] in the evening.

And those of the stars which become spear-bearers for the Sun are in the degrees and *zōidia* preceding the Sun, up until the side of the triangle. The spear-bearers for the Moon have prepared the degrees succeeding it, up until the next *zōidion.*

Then, those of the stars which become spear-bearers for the Sun are actually more active and stronger, whenever they are found as morning

[1] In this passage, rising and setting evidently refer to the planets' appearance from the glare of the Sun and its disappearance within that glare. In Ptolemy and others, evening rising and setting have to do with the planets' literally rising in the east as the Sun sets in the west and vice versa.

[2] That is. combust, although the value is a bit different. [RH]

[3] *ischousin tēn theōrian.*

risers in the same *zōidion* as the Sun, having dealings in advantageous places of the birth, being of the sect of the Sun or actually being its house-stewards. Let those for the Moon be conceived as more effective and more active in the same fashion.

15. Concerning Stations

The stations of the stars are different and they do not arise the same. The stars of Kronos, of Zeus, and of Ares make their first station when they are distant from the Sun by more or less than 120 degrees and appear in a right hand triangle,[1] and as they are moving more slowly they pivot around at about that same degree until they become subtractive in numbers by retrograding, (their first station changing to the subtraction of numbers, the second to addition). And generally, the aforesaid three planets become subtractive in numbers, whenever they are 6 or 7 or 8 *zōidia* distant from the Sun. And when they appear opposite it, within 180 degrees, which is 7 *zōidia,* they have the acronycal phase from the solar ray, and as they continue to go back they are subtracting in numbers even more, and they appear to be greater in their circumference by taking the transparent light from the ray of the Sun.

The second station of the aforesaid stars comes about whenever they are distant from the ray of the Sun by more or less than 120 degrees in the succeeding part of the zodiac making a left hand triangle with the Sun, and as they begin go forward, becoming additive in numbers, they move even faster at this figure.

Whence they have properly been called stations. The first, then, from the stars' having come to a stand and retracing their steps by subtracting in numbers was called the subtractive station. The second, from the stars' having come to a stand and adding in numbers for a faster motion, was called the additive station. The stars are called acronycal when they happen to be at the diameter of the Sun, rising with its setting.

Only the star of Ares moves anomalously when it is about to

[1] The reader should refer back to the previous chapter to see how the same figure relates the termination of the morning rising phase. [RH]

station. It makes its first anomaly, when, being morning rising, it stands apart from the Sun by 82 degrees as it is being carried to its first station. The second, whenever it appears as evening rising, standing apart from the Sun by the same 82 degrees as it is being carried from its second station and has become additive in numbers.[1]

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[1] Neugebauer has the following passage in his *History of Ancient Mathematical Astronomy*, p. 792.

> Mainly in astrological contexts one can find references to a special "phase" of Mars called the "90-day anomaly" or similar, variously related to the stations of the planet or its elongation with respect to the Sun. What all this means becomes intelligible thanks to a passage in Pliny in which he says that Mars is sensitive to the rays of the sun at 90°elongation, called "*primus et secundus nonagenarius*," and that the planet remains six months in the same sign when "stationary" *(stationalis)*.
>
> The latter remark contains the key to all the passages considered here. If Θ represents the exact opposition of the planet then there exist two neighboring points, Θ' and Θ", of equal longitude . . . The time interval between Θ' and Θ" is very nearly six months and for this interval the longitude of the planet remains well within ±15°, i.e. within "the same sign." Since the elongation of the planet from the sun at Θ is per definitionem 180° the elongation near Θ' and Θ", 90 days earlier and later, is ±90° since the sun moves 90° in 90 days. Hence the "stationary" interval of Mars is limited by the quadratures, a situation of obvious appeal to astrological speculation. . .
>
> In later sources [Paulus is specifically cited—RH] we find Pliny's quadratures replaced by elongations of 82°. In effect this means introducing as boundaries of the "stationary" intervals points before Θ"and after Θ", hence to shorten somewhat the section of linear motion. The origin of the parameter 8°=90-82° is probably to be related to the elongation required for the first and last visibility of Mars. . .

We would like to offer an additional explanation for the change from 90° to 82°. It may be that Paulus and others are not really concerned with Θ, Θ' and Θ" as is Neugebauer, but with the entry of Mars into the arc range of the retrograde motion, known as "retrograde arc" in modern astrology. In other words we are concerned not with Mars' transit over the longitude of the upcoming opposition, Neugebauer's Θ, but with Mars' direct transit over the degree of the upcoming direct station and the later transit of Mars direct in longitude over the place of the previous retrograde station. Actual investigation

They are called anomalies, because the star moves anomalously when it comes into these figures. Every time this star makes either its first or its second anomaly, whenever it should scrutinize[1] the Sun, it lays waste the paternal surplus and brings ruin to the father himself. In addition to these, it becomes a cause of injury and suffering, especially concerning the eyes, or madness. The sufferings are concerned with the father, or else the birth itself. For if the Sun is succored by benefics—for example, Zeus or the Moon—by being figured with them, or if it is upon a pivot, or in benefic places, the father is unharmed, and one will turn his attention to the birth itself for the harm, and consider the eyes and the intellect,[2] for the Sun is the ruler of these. If the Sun is afflicted while the *Hōroskopos* is succored, the father is destroyed, for the Sun is the analogue of the father, the *Hōroskopos* of the child. And the Moon, when it is suffering, makes for the same things concerning the mother.[3]

The star of Aphrodite and the star of Hermes have a different change over in the motion of the stations, for, the first station for the stars of these two comes about in different degrees. The one stations, whenever it should be distant from the Sun by 48 degrees in the succeeding part of the zodiac. For then, after making the motion slower, it begins to retrace its steps and subtract in numbers, until, after becoming conjunct with the Sun, it will arrive at its morning rising. And it will make its second station when it is distant from the Sun by the same 48 degrees.

The star of Hermes makes its first station whenever it should be distant from the Sun by 22 degrees in the succeeding *zōidion*. Then,

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shows that the elongation of Mars from the Sun at these times is highly variable but comes at times very close to Paulus' figure of 82° and is quite often less than 90°. Paulus' 82° could well represent the minimum elongation of Mars required for much slower movement of Mars near stations that causes it to remain within less than a 30° span. [RH]

[1] See glossary.

[2] *hēgemenikon.* That is, the ruling faculty.

[3] All of this comes down to the idea that Mars is especially dangerous in a nativity when it is near or in stationary arc. The first anomaly seems to be the period from the first slowing down through the retrograde station until the opposition. The second anomaly seems to be the period from the opposition through the direct station until the planet is moving briskly again direct. [RH]

after making its motion slower, it will similarly begin to retrace its steps, until, after becoming conjunct with the Sun, it will arrive at its morning rising, and makes its second station the same 22 degrees distant from the Sun. The star of Aphrodite is not apart from the Sun by more than two *zōidia,* while the star of Hermes is up to one sign apart. *The Handy Tables* of Claudius Ptolemy will set out the precise values of these.

16. Concerning the Figures that the Moon Makes with the Sun

The figures of the Moon, which are called phases, are ten: Conjunction, Coming Forth, Rising, Crescent, Half, Doubly Convex,[1] Whole Moon, Doubly Convex again, Second Half, and Second Crescent. Some say that there is an 11th phase, calling it With Full Light or Full Moon.

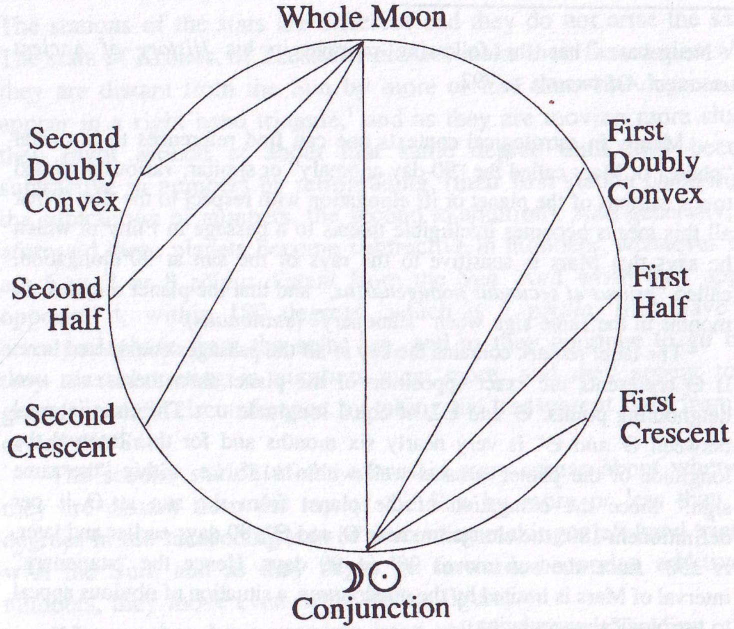
The Conjunction is whenever the Moon happens to be at the same degree of the same *zōidion* as the Sun. Coming Forth, whenever it passes by the Moon one degree. Rising, whenever it should go past by 15 degrees. The first Crescent appears whenever the Moon should become distant from the Sun by 60 degrees in the following part of the zodiac, being actually the side of a hexagon. The First Half is whenever the Moon is 90 degrees distant from the Sun in the following part, being actually upon the side of a square. The First Doubly Convex is whenever the Moon is 120 degrees distant from the Sun in the following part, standing upon the side of a triangle. The Full Moon is whenever it should happen to be away from the Sun by 6 *zōidia,* or 150 degrees,[2] in the following *zōidia,* but not yet making a diameter with it. The Whole Moon is whenever the Moon is 180 degrees distant from the Sun in the following *zōidia,* taking up a position upon the diameter, which is called the Bond of the Whole Moon. Waning is whenever the Moon should go by the position at the diameter of the Sun by one

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[1] Gibbous.

[2] The reader should note that the Greek phrase which translates literally as 'Full Moon' is not the same as our full moon. Paulus' 'full moon' would be called by us 'very gibbous!' However, to the naked eye looking quickly, any Moon more than 150° away from the Sun would appear to be full in our sense. The actual opposition of the Moon to the Sun is called by Paulus the 'Whole Moon.' [RH]

degree, and is called diminishing until 30 degrees. The Second Doubly Convex is whenever it should be 120 degrees distant from the Sun in the part left behind, standing upon side of a triangle. The Second Half is again whenever the Moon is 90 degrees distant from the Sun in the same part, being actually upon the side of a square. The Second Crescent is whenever it should be 60 degrees distant from the Sun in the part left behind, upon the hexagon figure.



Whence, the names of the Moon have been appropriately coined[1] according to the changing of the figures. For, Conjunction is named from the coming together[2] of the Moon with the Sun and running along

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[1] *onomatopoiia.* Used in the Greek like the English transliteration onomatopeia to distinguish a word that sounds like what it means. It does not seem to mean that here. Instead, the names of the lunar figures are derived from the appearances (phases) of the Moon itself.

[2] *suneimi.*

the same path with it. Coming forth from the Moon's coming out[1] of the Sun, since when the Moon passes by it by one degree it begins to appear with respect to the cosmos, but not with respect to us. Rising is whenever, going past it by 15 degrees, it appears to take on light which is in shape of a slender line. Crescent[2] is so named because it appears to assume the ideal form which is like it. For the Moon itself is "month"[3] since it also makes a monthly rising. Half is so called, because with half of its complete light, it appears to become cut in half. Doubly Convex is so named, because the sight of the light itself appears to be convex in form on both sides. Full Moon is so called by its appearing from 6 *zōidia,* but Whole Moon, because it has been filled with light from the rays of the Sun, appearing to be positioned at its diameter, having every torch filled with light. Whence it appears to be circular in form like the Sun when it becomes a Whole Moon. Waning is so called, because, in going past the rays at the diameter, it has from that moment on an extinguishing and diminishment of its lights.

17. Concerning the Separation and Application Which the Moon Makes in Relation to the Wandering Stars[4]

Since the determination concerning application[5] and separation[6] is made in manifold ways, it is necessary to present the teaching concerning it. It holds thusly: If the Moon should happen to have more degrees than a star in the same *zōidion,* it has made its separation from it, just as also if the one of the stars that is actually upon the same *zōidion* as the Moon should have dealings while having more degrees than it, this star admits of application by the Moon. And in the same fashion, if the stars should be found in the *zōidion* following or preceding the Moon, being

[1] *exeimi.*
[2] *mēnoeidēs.* Literally, Moon-form. See next note.
[3] *mēnē.* Another word for the Moon.
[4] In this chapter we have for the Moon something very like orbs in the modern sense, i.e. the figures are not merely taken from *zōidion* to *zōidion* but the actual degrees are also taken into consideration as affecting the nature of the interaction between the Moon and other planets. [RH]
[5] *sunaphē.* Literally, a connection or union of two things.
[6] *apporoia.* Literally, a flowing off from. It also means effluence.

within an arc of thirty degrees, they maintain the relation[1] of separation and application.

For an example,[2] with the Moon in the 20th degree of Sagittarius, the star of Ares in the 20th degree of Scorpio, and the star of Aphrodite in the 20th degree of Capricorn, we say that the separation of the Moon from the star of Ares is done, its application to the star of Aphrodite has begun.

As regards the separations or the applications that arise through the presence of the stars in the same *zōidion* as the Moon, one must treat them thusly: Say that the Moon is in the 10th degree of Taurus, the star of Hermes in the 9th degree, that of Zeus in the 11th degree. We say here that the Moon has begun its separation from Hermes and is applying to the star of Zeus.

The determination concerning separation and application, when being treated of from the first degree up to an arc of three degrees, is always the most active in relation to the form of the effects being brought about. Second of the aforesaid description of degrees is that having a number from the first degree up to an arc of seven degrees. The third in activity is that from the first degree up to the 15th. The fourth for the determination concerning separation and application is treated of from the first degree up to the 30th. The separations or the applications that are taken from these latter intervals have their activity late in one's years and not from youth (I mean from middle age, or even for old age), bringing to completion the activity of those good or base ones[3] which are to come.

We will make use of yet another paradigm to fully understand the determination concerning separation and application. Say that the Moon is in the 13th degree of Libra, the star of Ares in the 6th degree, the star of Zeus being in the 20th degree of the same *zōidion.* The Moon has finished separating from the star of Ares and has begun to apply to

[1] *logos.*
[2] The word here is *eikōn,* actually meaning image. This is an extremely unusual expression for 'an example.'
[3] It is not clear whether this refers to things, or applications and separations.

the star of Zeus within the delimitation of the arc of seven degrees.[1]

The form of separation and application is treated in accordance with figures and in accordance with wind.[2] It is taken in relation to the stars partly according to a triangle, partly according to a hexagon, partly according to a square and diameter. The application according to a triangular side has dealings within 120 to 117 degrees, that according to a hexagonal within 60 to 57 degrees, that according to a square within 90 and 87 degrees, that according to a diameter within 180 and 177 degrees, either according to a right hand or a left hand figure of the stars in relation to the Moon.

For the purpose of illustrating the application upon the side of a triangle, let it be given that the Moon is at the 15th degree of Aries, Zeus at the 18th to the 15th degree of Sagittarius. We say that the application of the Moon to Zeus has taken place according to a right hand triangle. One must conceive of the Moon being similarly figured by degrees for the remaining sides.

As for the kind of separation or application of the Moon in relation to the stars[3] that comes about in accordance with the motion of the wind, it has its own special treatment, with the Moon sometimes rising up and coming back together with the passage of the wandering stars in the same wind; other times in a different wind.

Without there being a determination that concerns separation and application, there is established at birth no longness or shortness of life, no suffering, no injury, no wealth, no ill-fortune, no good or bad reputation, no manhood, no weakness.[4]

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[1] We take the two aorist verbs in this sentence as the resultative and ingressive respectively. This whole chapter is a study in some of the intricacies of Greek verb tenses. See Smyth's *Grammar* for a discussion of these aorist forms.

[2] See next chapter.

[3] It is not clear whether these are fixed stars, planets or both. [RH]

[4] While Paulus does not give us the actual means of determining these matters from the application and separation of the Moon, this last paragraph gives us some idea of how important the Moon was in his system. [RH]

18. On the Prior Knowledge of Winds

From the triangular separations and applications of the Moon it is possible to know the winds that are about to blow. For if the Moon has a triangular application or separation to some star in the first trigon of Aries, Leo and Sagittarius, the wind will be from the eastern quarter. In the second trigon of Taurus, Virgo and Capricorn, it will be from the South Wind. In the third trigon of Gemini, Libra and Aquarius, the wind will be from the west. In the fourth trigon of Cancer, Scorpio and Pisces, it will be the North Wind. From the nature of the star you will know whether it is turbulent or calm.

19. On Knowing How Many Days of the Gods There Are

Adding a fourth of the years from Diocletian[1] to the year you are seeking, along with two universal[2] years, and dividing the resulting number by 7, call the days left over the days of the gods.[3]

For the purpose of illustration, I seek how many days of the gods

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[1] The Era of Diocletian was instituted by that emperor so as to institutionalize his reforms of the Roman state into calendar calculations. Years were to be computed from this era using the already existing Alexandrian calendar. Using the Julian calendar, Thoth 1 Era of Diocletian corresponds to 29 Aug. 284 C.E. [RH]

[2] It is interesting that when Paulus adds these two years to the years from the Diocletian era, he calls them "universal." This reflects the highly concrete character of Greek arithmetic, which does not count "abstract" units, but apples and oranges. It would be a conceptual *faux pas* not to designate these two additional years as neutral or all-purpose.

[3] The Alexandrian calendar had 365 days, except that it had 366 days every fourth year, like our leap year. This calculation evidently determines just where we are in the week after a certain number of full years has elapsed. This piece of information is required for finding out what day of the week it is somewhere in the course of the year, which is calculated in the next chapter.

The year of the Alexandrian was exactly the same length as the Julian year, but was divided differently. There were twelve months of exactly 30 days in length starting with 1 Thoth which was Aug. 29 Julian in normal years and Aug. 30 in leap years. The five extra days, six in leap years, were added to the end of the year.

result for the time of the 94th year of Diocletian, thusly. Finding 23 as the fourth of them, when the universal two and the 94 years are collected together with them, 119 result. I divide by 7, seven times 10 is 70, 7 times 6 is 42, 7 is the remainder.[1] We call these the days of the gods. If the number is found to be full and nothing is left as a remainder, we call this a *hexameron.*

20. On Knowing to Which of the Gods Each Day Belongs[2]

Double the months from the month of Thoth up to the month in question, add to the number that results from this doubling the days of the gods found for that time, and further add to the conjoined number the day of the month, and divide the resulting number by 7. Pass the remainder through[3] from the day of the Sun in the order of the seven days of the week, giving one day to each of the stars, and you will find, from the star that it is, the day which you are seeking.

For the purpose of illustration, we are seeking to which god the day belongs for today, which is the 20th of *Mecheir,* 94 years from Diocletian. Then since 6 months elapse from Thoth to *Mecheir,* we double these and 12 result. There are 7 days of the gods for this year. If we add these to the doubled number of the months, 19 result. If we further add to these 19 the twenty from the month in question, 39 result. We divide these by 7. Since five times 7 is 35, 4 remain. We depart with the 4 from the day of the Sun, and we measure by following in the order of the seven days of the week, counting the first as the Sun, giving the second to the Moon, assigning the third to Ares, the fourth to Hermes. Therefore, the day arrived at in the aforesaid fashion is the day of Hermes.[4]

[1] This method of division may seem a bit strange to the reader, but in fact Paulus is doing on paper exactly what we do in our heads when we are beginning to do a division problem. [RH]

[2] This and the previous chapter give us methods for computing the days of the week, which are vital for computing planetary hours. [RH]

[3] See notes to chapter 22 for this terminology.

[4] Feb. 14, 377 C.E. [RH]

21. Concerning the Star Going About and the One Executing[1]

For each birth and for every day, it will be necessary to consider the star going about[2] and the one executing,[3] by means of the position of the stars in the sphere, in accordance with the elementary discussion of the seven-zoned sphere. For, it is through these that the incidents that arise generally for contract, promise, favor, and gift are comprehended.[4]

This inquiry itself is useful for the success of alliances with the ruling or prevailing persons.[5] It is also useful for lawsuits, blackmail, bonds, and confinements; complaints, slanders, complications, destructions, thefts, and testaments that come up. And on voyages, commercial trips, and journeys, we will be able to detect battles, entanglements, decumbitures, and the like. And for physicians it contributes to inquiry both in the diagnosis of those who are sick and in the application of surgical arts or medical treatments. And it helps make an unerring commencement[6] in the aforesaid matters.

The seven-zoned sphere has the following order: The star of Kronos had allotted to it the first and uppermost zone, which is very cold and lies in the outer mass. The star of Zeus had allotted to it the second zone, which is actually temperate and growth-promoting and generative. The star of Ares had allotted to it the third and extremely hot zone, which works destructively. The Sun has obtained by lot the fourth and middlemost zone of the ether, which is extremely hot and generative. Aphrodite, having the fifth and calm zone allotted to it, has become the cause of generation and offspring. The star of Hermes had alloted to it the sixth zone common to many, which is wet. The most powerful Moon, having obtained as its lot the seventh zone, which is likewise

[1] This is a chapter about planetary hours. [RH]

[2] *poleuō.* Commonly applied to going about in a city. *Peripoleō* is commonly used to designate the stars that wander, or the planets. See the title of chapter 17 above.

[3] *diepō.* This means to conduct or manage business, and is especially applicable to a deputy or subordinate.

[4] *Cf.* chapter 4 where we suggest a connection between policing and the star going about and the one executing.

[5] *prosōpos.* This term may suggest a connection with face as an astrological term. *Cf.* chapter 4.

[6] *katarchē.*

wet, and most proximate to the earth, and which admits the effluences of the stars that occupy more lofty zones than it, causes increase and diminution of the whole, showing by means of its own image that the life of man is in a state of irregularity.

The method of the planet going about and the one executing, whether for each day or for a birth, is like this. Let the day be given as that of Kronos. The star itself becomes the lord of the day and goes about the entire day. The first hour it is going about and executing as well. The second hour it bestows upon Zeus,[1] and we call the second hour the time when Kronos is going about, Zeus executing. Then it bestows the third hour on Ares, and we call it the hour when Kronos is going about, Ares executing. The fourth on the Sun, when Kronos is going about, the Sun executing. The fifth on Aphrodite, when Kronos is going about, Aphrodite executing. The sixth on Hermes, when Kronos is going about, Hermes executing. And the seventh upon the Moon, when Kronos is going about, the Moon executing.

At the eighth hour, Kronos itself is again going about and executing. At the ninth hour, Kronos is going about, Zeus executing. At the tenth, Kronos is going about, Ares executing. At the eleventh, Kronos is going about, the Sun executing. At the twelfth, Kronos is going about, Aphrodite executing. And at the first nocturnal hour of the nocturnal sect, Kronos is going about while Hermes, following in order, executes. At the second hour Kronos goes around while the Moon is executing.

For the third hour, Kronos himself is again going about and executing, and so on, until after the night has fulfilled itself, the day of the Sun is born. For then again the Sun is going about and executing the entire day and the following night as well, and more particularly, at the first hour he is going about and executing. The second is when the Sun is going about and Aphrodite is said to execute; the third Hermes; the fourth, the Moon; the fifth, Kronos; the sixth, Zeus; the seventh, Ares. Whereupon for the eighth, the Sun itself is again the one going about and executing. And so forth, as the sequence dictates.

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[1] This seems to indicate that it is the planet going about that delegates authority to the other planets at the different hours.

22. Concerning the Twelfth Parts

One must treat of the twelfth part[1] of the stars and of whatever kind of pivot or lot as follows: For the twelfth part of the star or pivot or lot in question, multiply the degrees which it has by 13, and pass[2] the conjoined[3] number through, counting off 30 degrees from it for each *zōidion,* and at the place where the delimited[4] number should leave off, say that that is the twelfth part.[5]

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[1] *dōdekatēmorion.* The ancient counterpart of the modern thirteenth harmonic. This is obviously the ordinal usage of 'twelfth,' the twelfth in the order of the count, but somewhat uncharacteristically (for the Greeks) beginning the count from the next *zōidion* in the order as 'one.' A *zōidion* can also be called a twelfth part, in the sense of one twelfth of the zodiac. The root of this word is another word for part or piece (*morion*) which has fewer overtones of lot or one's portion than *moira* does.

In addition to the method of computing the *dōdekatēmorion* given by Paulus there are two other types. One is a *dōdekatēmorion* of the Moon described in Manilius, which does not concern us here. The other is computed in the same manner as the method described here, except that the longitude is multiplied by 12 rather than 13 so that each *zōidion* is divided into exactly 12 subdivisions beginning with one that is the same as the *zōidion.* This is the source of the Hindu *Dwadasamsa.*

[2] *diekballō.* The word literally means to pass through and out, as in sewing with a needle and thread. It is also used of a river flowing within its banks (*horia!*)

[3] *sunachtheis.* This word literally means having drawn together. The number obtained by multiplying the degrees by 13 is a multitude and not a unity—that is, the parts are loose from one another. The different parts must be thought of as united together before this "number" can be pulled through and around the zodiacal circle.

[4] *sumperaiō.* Literally, co-delimit. Evidently this refers to the extremities created by "cutting out" or deleting the parts assigned to the whole *zōidia,* or internal delimitations of the number. Yet the two pieces are still regarded as composing one number, a number with a gap, as it were. In later calculations in this treatise Paulus will actually refer to the number as 'elided.'

[5] Why does Paulus go through all of this rigmarole? He will use the same phraseology several more times in other calculations in this treatise. Why does he not simply perform his multiplication and find the correct degree, as we would today? For now, let us only recall that the degrees here are 'portions.' We seem to be dealing with a special arithmetic of 'portions.' Greek mathemat-

For the purpose of illustration, let the star of Hermes, say, be at the 11th degree of Aries. Multiply the 11 degrees by 13, and the result will be 143. With these, depart from the *zōidion* in which the star is, giving 30 degrees to each *zōidion;* 23 are left over. We say the twelfth part of Hermes to be the 23rd degree of Leo.

The twelfth part of benefics contributes much whenever one of them should fall within the *zōidion* in which the Sun, Moon, or star of Hermes is found, or upon one of the four pivots, or upon the Lot of Fortune, Spirit or even of Necessity, or upon the prenatal conjunction or whole moon. For through this theory it will be necessary to indicate men who are fortunate, long-lived and blest.

Likewise, if the twelfth part of one of the malefic stars should fall within the *zōidion* in which the Sun, Moon, or star of Hermes is found or upon one of the four pivots or upon the Lot of Fortune, Spirit or Necessity, or upon the prenatal conjunction or whole moon, it will show men who are poor, unable to acquire property, and accursed; and sometimes it ordains short life, violent death, suffering, or injury.

Another from Paulus—

Extend the degrees of the *zōidion* which the star has, multiplied by 13, from the *zōidion* in which the star is found, giving 30 degrees to each *zōidion,* and at the place where the number leaves off, call that the twelfth part of the star. For example, for the said paradigm, let the Moon be in the 13th degree of Aries. I multiply the 13 degrees by 13. The result is 169. I give 150 of these to Aries, Taurus, Gemini, Cancer, and Leo, at 30 degrees apiece. The remainder is 19. And the twelfth part of the Moon is in Virgo as in the prior method. This latter method is better than the former one, because through it the twelfth part of the star can be found in the same *zōidion,* even when, with a circle, it is in the same *zōidion* that its cessation is found.[1]

ical thinking is very concrete, and never deals with "abstract" units in the modern sense. (Plato talks of "apple numbers" and "bowl numbers.") The arithmetical operations must likewise be thought of in relation to the 'units' being calculated. These operations seem to be conceptualized in terms of a spinning/sewing motif. Might this not be because this was what the three Fates—the *Moirai*—did with man's fate, his portion *(moira)?*

23. Concerning the Seven Lots in the *Panaretus*[2]

First is the Lot of Fortune. For this, it will be necessary to count from the solar degree up to the lunar degree for those born in the day; and then it is necessary to extend the conjoined number from the degree-count of the *Hōroskopos,* giving 30 degrees to each *zōidion,* and at whatever place the total number should leave off, call that the Lot of Fortune.[3] For those born at night, it is the reverse. That is, from the lunar degree to the solar degree. And similarly, it is necessary to extend the remainder from the degree of the *Hōroskopos.*

Second is the Lot of Spirit. For this, you will count from the degree of the Moon to the degree of the Sun for diurnal births, and it is necessary to extend the conjoined number from the degree of the *Hōroskopos,* again distributing up to 30 degrees to each *zōidion.* And at whatever place the number should leave off, that will be the Lot of the Spirit. Thus for the day, but the reverse for the night.

Third is the Lot of Eros. For this, you will count from the Lot of Spirit to the degree of Aphrodite for those born in the day, and an equal amount from the *Hōroskopos.* But for those born at night, the reverse.

Fourth is the Lot of Necessity. For this, you will calculate it too from the degree of Hermes to Lot of the Fortune for those born in the day, and an equal amount from the *Hōroskopos.* But for those born at night, the reverse.

[1] This seems to be the very same calculation as above, except for the substitution of a few words ('extend' for 'pass through', 'assigning' for 'counting off' and no description of the number as delimited). These substitutions might amount to a reconceptualization of some kind, necessary in order to accommodate the case in which the twelfth part falls in the same *zōidion.*

[2] This book is ascribed to Hermes Tresmegistes. This title literally means "all virtuous." This may be significant because there were seven classical virtues, each of which was understood to be a mean of sorts (compare Ptolemy's *Harmonika*), while the seven lots discussed in this chapter can also be formulated as means (in the mathematical sense).

[3] The language here is the same as in the second method presented in the preceding chapter.

Fifth is the Lot of Courage. For this, you will deal from the degree of Ares to the Lot of Fortune for those born in the day, and an equal amount from the *Hōroskopos*. But for those born at night, the reverse.

Sixth is the Lot of Victory. For this, you will count from the Lot of Spirit to the degree of Zeus for those born in the day, and an equal amount from the *Hōroskopos*. But for those born at night, the reverse.

Seventh is the Lot of *Nemesis*.[1] For this, you will count from Kronos to the Lot of Fortune for diurnal births, and an equal amount from the *Hōroskopos*. But for night births, the reverse.

It is seemly that the Lots have this as their genesis, since by nature the Moon comes to be Fortune;[2] the Sun, Spirit; Aphrodite, Eros; the star of Hermes, Necessity; that of Ares, Courage; that of Zeus, Victory; that of Saturn, *Nemesis*. The *Hōroskopos* acts as a mediating judge of these, becoming the *basis* of the entire cosmos.

And Fortune signifies everything that concerns the body, and what one does through the course of life. It becomes indicative of possessions, reputation and privilege.

Spirit happens to be lord of soul, temper, mindfulness, and every power; and sometimes it also cooperates in the determination concerning what one does.

Eros signifies the appetites and the voluntative desires. It becomes a contributing cause of friendship and mutual favor.

Necessity signifies constraints, submissions, struggles, and wars, and makes enmities, hatreds, condemnations, all the other restrictive things befalling men as a result of their birth.

Courage becomes a contributing cause of boldness, treachery,

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[1] *Nemesis* is the actual Greek used. The word could be translated as 'judgment', 'retribution' or righteous anger aroused by injustice. We have retained the Greek word because of the mythical connotations which are certainly part of the conception. [RH]

[2] What is the relationship between the planet and the lot? Paulus does not say that the Moon *is* fortune but he uses the perfect tense of *kathistēmi*, a common word which means (among other things) 'to settle down,' 'to stand quiet,' or 'come to be' in a certain state. We might speculate that the way in which the Moon *comes to be* fortune is geometrically represented as the determination of a fourth arithmetical proportional: Sun is to Moon as *Hōroskopos (Basis)* is the Lot of Fortune. That is, when the Moon properly rests on its basis, it is fortune.

might, and every villainy.

Victory becomes a contributing cause of trust, good expectation, contest, and every association; but sometimes it contributes to penalties and rewards.

Nemesis becomes a contributing cause of subterranean fates and of everything which is ice-cold, of demonstration, impotence, exile, destruction, grief, and quality of death.

The *Basis*,[1] which is the *Hōroskopos*, is a contributing cause of life and breath, since together with being born every child tears away the breath of life from the living air[2] in the turning point[3] of the water-clock's hour, which is set according to the birth. This is indicative of one's all.

Illustration: For the Lot of Fortune, it will be necessary—just as was said before—to count from the degree of the Sun up to the degree of the Moon for diurnal births, collecting together all the degrees of the intermediate *zōidia*, and the degrees of the *Hōroskopos* as well, and to pass the conjoined number through from the *Hōroskopos*, giving 30 degree to each *zōidion*. And at the place where the whole number leaves off, that it will be necessary to declare as the Lot of Fortune. For example, let there be given a diurnal birth with the Sun at the 29th degree of Pisces, the Moon at the 29th degree of Aquarius, and the *Hōroskopos* at the 11th degree of Leo. We will calculate from the Sun to the Moon; the result is 330 degrees. We will also add the 11 degrees of the *Hōroskopos*; together all the degrees are 341. We will depart from Leo; it left off at the 11th degree of Cancer. This is the Lot of Fortune.

Similarly also for the Lot of Spirit, from the degree of the Moon to the degree of the Sun, which are 30. We will also add the 11 degrees

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[1] Paulus appears to be equating the Lot of *Basis* with the Ascendant itself. If so, he departs from other sources. Elsewhere, such as for example Valens' *Anthology*, Book II, the Lot of *Basis* is defined as being the shorter arc between the Lot of Fortune and the Lot of Spirit which is then added to the Ascendant. [RH]

[2] *to zōtikon pneuma ek tou pneontos aeros*. Behind this word play is the ancient insight that to live is to breathe.

[3] *hropa*. The moment when a balance arm inclines. This concrete metaphor may be the justification for calling the *Hōroskopos* a pivot *(kentron)*. Also see chapter 33, page 70 note 5.

of the *Hōroskopos;* all the degrees are 41. We will depart from Leo; it left off at 11 degrees of Virgo. This is the Lot of Spirit.

Similarly also for the Lot of Eros, from the Lot of Spirit to the degree of Aphrodite. The Lot of Spirit is the 11th degree of Virgo, while Aphrodite is the 15th degree of Aquarius. We will calculate from Virgo to Aphrodite; the result is 154 degrees. When the 11 degrees of the *Hōroskopos* are added to these, we will depart from the *Hōroskopos* itself, and the Lot of Eros is found at the 15th degree of Capricorn.

Thus, for day births, the reverse for night ones. For example, we took the Lot of Fortune for a diurnal birth from the Sun to the Moon, but for a nocturnal birth we deal from the Moon to the Sun. And similarly with the others.

For the Lot of the Father in a diurnal birth, it will be necessary to treat by degrees from the Sun to Kronos, and to pass the conjoined number together with the degrees of the *Hōroskopos* through from the *Hōroskopos* itself, and to consider that where it should leave off, there will be the Lot of the Father. For a night birth, the reverse. And if the star of Kronos should be found under the rays, work from Ares to Zeus, and take the equal amount from the *Hōroskopos* both for those born at night and those born in the day.

For the Lot of the Mother by day, count from Aphrodite to the Moon and pass an equal amount through from the *Hōroskopos.* By night, the reverse.

For the Lot of Brothers in both diurnal and nocturnal births, count from Kronos to Zeus and pass an equal amount through from the *Hōroskopos.*

For the Lot of Children for both those born in the day and at night, count from Zeus to Kronos and pass an equal amount through from the *Hōroskopos.*

For the Lot of Marriage in male births, both diurnal and nocturnal, count from Kronos to Aphrodite and pass an equal amount through from the *Hōroskopos.* In female births, both diurnal and nocturnal, count from Aphrodite to Kronos and pass an equal amount through from the *Hōroskopos.*

24. On the Tabular Exposition of the Twelve Places

Of the twelve places which are taken in relation to every drawing up of

effects,[1] the origin and foundation is the *Hōroskopos,* through which everything bearing upon man is apprehended. For, the *Hōroskopos* is the giver of life and breath, whence it is called the "helm." It signifies[2] the season of youth, which is the first. And it shows the actualization of either base[3] or good things in this season. Only the star of Hermes, among all the stars, rejoices in this place. If one of the benefic stars, or one of the lights, or the star of Hermes should have dealings upon the *Hōroskopos,* while standing apart from the figures described by the malefics,[4] the child will be likely to survive and be reared and will continue through life in good fortune. But if one of the malefic stars should mark the birth-hour, and should scrutinize the Sun or the Moon, the children will be unreared or short-lived, or continue their lives in injury, or suffering, or as orphans.

The second *zōidion* from the *Hōroskopos* is called Life,[5] Gate of Hades, and post-ascension of the *Hōroskopos.* There are times when it gives signs[6] for the determination that concerns work[7] since it is harmonious with the culminating *zōidion* due to a left triangle. In this

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[1] *Apotelesmatographia.* Literally, the effect-description. It seems to mean drawing up or tabulation of the effects of the different planets from house to house. [Additional note RH] According to Scott and Liddell the word is used by Vettius Valens in such a way as to denote the entire birthchart. The use here in Paulus is not inconsistent with this usage. In fact this passage from Paulus is also cited by Scott and Liddell.

[2] There is a somewhat subtle problem here which runs throughout the treatment of places. Does the place itself have this as its meaning, or does it give signs (the planets) that are pertinent to the season of youth? Either of these could be meant by the word signify *(sēmainei).* Compare the very next sentence.

[3] Note the use of the word base *(phaulos)* instead of the more usual bad *(kakos),* again in connection with the star of Hermes. See page 14 note 1, chapter 6.

[4] *Schēmatographia.* Literally, the figure-description of the malefics. That is, not being figured by any of them.

[5] *bios.* Not life in the sense of animal life, but one's living or mode of living.

[6] Referring back to note 2 of this page, it seems apparent from context that here the place does not so much *mean* work, as give signs (through the presence of planets in it) that help in the determination of the matter of work.

[7] *praxis.*

zōidion, the benefic stars bring about good fortune if they are present upon it in progressing times.[1] And sometimes they indicate heirs of others; for, this place is the giver of good expectations. But when the malefics are actually upon this place, they indicate the falling off of one's livelihood[2] and losses of goods, and the total lack of success at acquiring property; sometimes they make wanderers.

The third *zōidion* from the *Hōroskopos* is productive of possessions. It also gives signs for the determination that concerns brothers. It is called Goddess, place of the Moon, and Good Decline. It has been allotted the determination concerning friendship and patronage; and sometimes it is a contributing cause of living abroad, because it makes a diameter with the *zōidion* concerning gods, which give signs for the determination concerned with living abroad. In this *zōidion* only the Moon, among all the stars, rejoices. And if benefic stars which are of the sect have dealings there, they increase the acquisition of one's livelihood and property, and they show the determination that concerns brothers and friends to be useful and very sympathetic. They also make men who have many friends, are well-known, with many brothers, and they supply favors or gifts from friends and brothers. When the malefic stars happen to be upon this place, they bring about the opposites of these.

The fourth *zōidion* from the *Hōroskopos,* which is actually the northern pivot, is called Subterraneous and Anti-culmination. It signifies the season of old age, the end of life, the laying out of the body, and all the things after death. It is the place that concerns grounds and foundations, and is indicative of everything concerning parents, fatherland, home, permanence, and household goods. Sometimes it promotes the acquisition of ships and watery places.

When Kronos is truly of its sect in this place, it indicates those who become rich and possessors of property from middle age; and sometimes it becomes the bestower of windfalls. But whenever Kronos is out of its sect,[3] it bestows all bad things. At night, it diminishes one's patrimony and estranges from the father, or it makes for orphanhood,

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[1] Direct motion.

[2] *ekptōsis biou.* Perhaps it should be the abandonment of one's life, instead.

[3] *para hairesin.* Although this is the technical term for being out of sect, the verb paraireo itself means to take away. Thus the next sentence.

indicates that youth will be sickly, and contributes to ill-repute.

When the star of Ares happens to be upon this place in the day, it produces those who are sickly and have the falling sickness. At night, it will make for less sluggishness, and sometimes it will even bring the native into military service; except it afflicts the determination concerning nuptials and children, and makes those who are more often wronged and treated altogether ungratefully by women.

The fifth *zōidion* from the *Hōroskopos* is called Good Fortune, the place proper to Aphrodite. Indeed, when the star of Aphrodite has come to be in it, it rejoices in this place beyond all the stars. It is the post-ascension of the subterraneous pivot, and it gives signs for the determination that concerns children. Benefics in this *zōidion* rejoice and give a goodly number of children; malefics in it become destructive of them.

The sixth *zōidion* from the *Hōroskopos* is called Evil Fortune, Retribution, Pre-Setting, and Base Decline, the place dealing with Ares. It gives signs for the determination that concerns injury. The star of Ares rejoices in this place beyond all the stars. When the remaining stars happen to be upon this place, they are shown to be ineffectual and inactive for the actualization of their own effects,[1] as long as none of the benefics should have dealings upon the peak pivot[2] or in the post-ascension of the *Hōroskopos*. The star that furnishes one's work becomes activated in this place, as long as it brings it rays to bear on the degree of the culminating place, because the place is harmonious to the culminating pivot in accordance with a right hand triangular position. And this place signifies the kinds of female faces[3] bent upon service. (I mean slaves and female beasts). It also introduces the enmities, plots, and rebellions resulting from the feminine face.

The Sun in this place shows one who was begotten by a poor, obscure, low-born, or banished father; and who is sometimes even fatherless. When the Moon happens to be upon this place, it will make one born of a slave, beggar, needy, or obscure mother who is the lowest

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[1] *hē tōn idiōn apotelesmatōn energeia.* This phrase clearly shows that the planets are regarded as having a certain productive potentiality which can be actualized under the proper circumstances.

[2] The Midheaven.

[3] *Prosōpa* is the word both times. It does not seem to have the technical sense connected with decans.

of all; and sometimes it will cause him to be motherless. When Ares is in this place (which is the sixth from the *Hōroskopos)* at a nocturnal birth, he rejoices, and summons to war or martial honor, if indeed the Moon should be found in a feminine *zōidion* and should be triangular to the Sun or to the star of Zeus, or should happen to be with the star of Aphrodite, or even trine it.

The seventh *zōidion* from the *Hōroskopos* signifies wedding preparations, long terms abroad, and the quality of the death; it is called the *Anti-Hōroskopos.* It is the setting pivot, exhibiting the elderly age. When the star of Kronos happens to be in this place during the day, it rejoices, if indeed it should be found in its own *zōidion,* trigon or exaltation. For it will make those who are long-lived, successful after a time, long-lasting, and wealthy, though it does not produce those who are free from suffering in the secret places. Rather, it will sometimes cause suffering in the fundament, sometimes show blood while at stool, and sometimes overwhelm with dysentery or intestinal crises. And it increases the aforesaid surplus of sufferings even more when it has dealings in alien signs.

When the star of Ares happens to be upon this place, it becomes a contributing cause of many afflictions, now causing upset with injuries, now with sufferings; and it will make those who absolutely fail to acquire property, or those who continue on foreign ground, or wanderers, or those who live abroad. And sometimes it shows those who are short-lived and die violent deaths, whenever it scrutinizes the Sun or the Moon, or is brought to the attention of the Moon by application, if indeed it should be found outside the ray of the benefics.

When the star of Zeus has dealings in this place in accordance with progressing times,[1] it will make those who are successful at acquiring property. For this pivot is one that happens after quite a delay,[2] whence it is freely gives prosperity[3] after some time.[4] It will also make for a happy marriage, except that it will produce those who have few children

[1] Direct motion.

[2] *opsituchon.* Presumably referring to the distance of this place from the *Hōroskopos.*

[3] *prokopē.* Prosperity is the figurative meaning. The word literally means progress or advance, reflecting the direct or advancing motion.

[4] The word *opsituchon* itself (in note 2 above) figuratively means success after some time.

and those who grieve for wife and children.

When Aphrodite occupies the setting pivot, it will make those who are innovative, shows a trouble-free old age, and will make for an easy death.

The star of Hermes will make men who are prudent and experienced at letters, except for those who are upset with mental suffering.[1]

When the Sun happens to be in the setting place, it shows those who live in splendor and wealth, and who are sprung from eminent fathers, if indeed it should happen to be in a masculine *zōidion* and should be found outside the ray of the malefics, when the birth is during the day.

When the Moon obtains the seventh *zōidion* from the *Hōroskopos* as its lot, it will make for a life abroad. And if it should be found in the damp signs, when the birth is during the day, it will make shipowners, pilots, sailors, ones who spend their lives as merchant-seaman, seafarers; and it will make their fortunes go up and down.[2]

The eighth *zōidion* from the *Hōroskopos* is called idle, because it is in aversion and disjunct to the *zōidion* that marks the birth hour. It is also the post-descension of the setting *zōidion.* It signifies the completion of life. This place is established as dysfunctional, and when benefics happen to be upon this place, they make for profits from deaths; for they give inheritances, and they show those who profit from deadly motives. But it is not only the benefics that indicate this in the middle place, but when malefics happen to be upon this place, they also make for profit from deaths. This is even true of the Moon when it has added to the numbers[3] and waxing, if indeed it is seen to be passing out of conjunction in this place of the visible cosmos; whence it too

[1] Literally, passions of the soul, but the word *pathos* has regularly (and somewhat surprisingly) meant suffering so far in this text.

[2] *upselotapeinōma.* This word is an interesting compound made up of the two Greek words that mean exaltation and depression respectively.

[3] Phrases using "additive" in this way usually mean direct as opposed to retrograde motion. Of course, the Moon is always direct in motion so it is not clear why the phrase should be applied to the Moon here. It may mean that it is increasing its from the Sun. However, whatever the reason for the phrase there may be, the reader is cautioned not to interpret this as being a Greek equivalent for the later astrological phrase in English, "swift in motion." That would be stated quite differently in Greek. [RH]

indicates profits from deaths and supplies inheritances, especially when it is climbing up from the north.

When the Sun happens to be upon this place, it shows the abandonment of the father, injury, suffering, or premature death, and it will be more idle in other matters. When the Moon happens to be waning in this place and outside the ray of the benefics, it will make men who are poor and struggling, who fail to acquire property, and are highly emotional. When the malefics happen to be out of their sect there, they bring the falling off of one's livelihood, the destruction of things, losses, and affairs that do not turn out well; and sometimes they contribute to a bad death.

When Aphrodite happens to be in this place, it will make the matters of the marriage more idle; and at times it will point to pederasts, at times to those who are passionate and licentious.

When the star of Hermes happens to be in this place, it makes men who are peaceful, quiet, homebodies, sometimes also thieves or forgers. And it will make dullards and simpletons or idlers, if indeed it should occur under the solar beams, or should be regarded by Kronos through co-presence or through a triangular or diametrical position, while having more degrees than it.

The ninth *zōidion* from the *Hōroskopos* gives signs for the determination that concerns gods, dreams, and living abroad. It also pertains to Astronomy, and is called Pre-Culmination (if one walks from setting to rising), and the place of the Sun. Only the Sun rejoices in this place. And it is called Good Decline. If the Sun, Kronos, Zeus, or Hermes conclude their dealings in this place, they freely give favors, gifts, or benefits from gods and kings. And they make philosophers, mystics, and good business men. Sometimes they furnish a role in the sacred rites, or they produce the ones who take the privileged position in them. For indeed they give kingly gifts, unless they indicate those who live abroad.

When the Sun has dealt with the star of Hermes there, they will make mantics, dream-interpreters, astrologers, augurs, and altogether those who participate in the mysteries. And when the Moon is present there, making an application to one of the malefics or to the star of Hermes, it makes for those who live abroad.

The tenth *zōidion* from the *Hōroskopos,* which is really the southern pivot, is called the Midheaven and bifurcation of the upper part, and it points out the actualizations from middle age.

It gives signs for the determination that concerns work, reputation, worth, alliance, privilege, fatherland, and permanence; and it becomes the indicator of marriage and male children. When the Sun happens to be in this place, it shows men who are royal, esteemed, and eminent, if indeed it should be found to be a stranger to the ray of the malefics. And it makes those who are sprung from a notable father. When the Moon occupies this place at a nocturnal birth, it will make men who are distinguished and wealthy, tax-collectors of kings, treasurers of cities, if indeed it should not be regarded by Kronos or Ares, either by co-presence or according to a square or diametrical position. You will find the mothers of such to be highborn.

When Kronos occupies this place for diurnal births and is present at *zōidia* in which it rejoices, it will make for employment at waterside jobs, and shows those who become wealthy, fond of husbandry, and protective of the country, as well as those who become owners of land and of foundations. When it occupies this place for nocturnal births, it brings about work at the waterside. And it will produce those who become dysfunctional, unsuccessful at acquiring property, unable to get ahead, slothful, ill-wedded, with few children, and poor; some times it will make those who live abroad for a long time or those who live outside of their own city, and those who wander for a long time.

When the star of Zeus happens to be present there by day, as long as it should be increasing in numbers and should be found outside the ray of Ares, it shows those who become illustrious, magnificent, splendid, eminent, those who are trusted with the affairs of kings or the great, notable and famous, well-loved and effective, but it will not make those who are also happy in such things, nor those who are listened to, nor yet those who have good success in their work throughout.

When the star of Ares occupies the pivot at the peak[1] (I mean the culminating place) for diurnal births, for some it will cause the separation of the parents, for others it will turn them away from each other. And it shows those who go through the entire span of their life

[1] The word 'peak' clearly indicates that the Midheaven was regarded as the highest point of ascension, and the beginning of descension. The word *kentron* (the point of something, or the point around which something turns, such as a compass point) in this context might indicate that the Midheaven was also regarded as a turning point. Compare the way in which the *Horoskopos* is also regarded as a *kentron* (chapter 33, page 70).

in poverty and narrow straits, with no living and unmarried at youth. Sometimes it will make for violent deaths, if indeed it should be found outside the ray of the benefics. If the star of Zeus and the star of Aphrodite should configure with it, they will have a fine old age, and they will escape the danger of violent death. But if this star should have dealings on the culminating place on masculine *zōidia,* whether by day or by night, it will make for hardly any children for the male parent.

When the star of Aphrodite culminates with an evening rising, without the malefics looking ahead at[1] it, it will make those whose lives are splendid, who are high-priests, fortunate, custodians of the temple, councillors, princes, crown-bearers, distinguished; and it becomes the cause of good marriage and fruitfulness. Further, it shows those who are applauded by the masses, popular, and famed far and abroad. But when it has dealings at a morning rising, it alters the order of the aforesaid and changes into its opposite. And sometimes in the first case it shows those who are fond of art, but in the second case those who have a pitiable life, except that they are refined for the most part and experienced in proper behavior. And sometimes it produces musicians and those who make their living through sound.

When the star of Hermes occupies the place at peak, it will produce those who make their living from arguments, science, writings, or by delivering speeches. And sometimes it shows inspectors, secretaries, clerks, notaries, pleaders [at law], public advocates,[2] lawyers, interpreters, or bankers. When it is configured with the star of Ares, either by co-presence,[3] square or diameter, it shows those who are liars, atheists, impious, sacrilegious,[4] or those who diminish the divine; in addition to these, it shows poisoners[5] or their accomplices, and forgers, counterfeiters, robbers, slayers, or accomplices to these; and those who will have an evil name, and be altogether infamous on account of these things. But sometimes it will make public executioners, jailers, mine overseers, or tax collectors. For, the mixtures of Ares with the star of Hermes,

[1] *epitheōreō.* This means for one planet to look at another ahead of it in the order of signs.

[2] We do not know what the distinction is between the two preceding.

[3] That is, in the same *zōidion.*

[4] Literally temple-robbers, figuratively sacrilegious.

[5] This word also means sorcerer.

without the succor of the benefics, is always the supplier of evil deeds and makes for an evil path.[1]

The eleventh *zōidion* from the *Hōroskopos* is called Good Divinity, the place proper to Zeus. For, when Zeus happens to be present in this place, it rejoices beyond all the stars. It gives signs for the determination that concerns alliance and patronage; and in addition, it is indicative of good expectations.

When the Sun happens to be in this place, it shows one who has sprung from an esteemed and wealthy father, and as time goes by it will make him blessed and able to acquire property quite easily.

When the Moon happens to be at this place, and especially when the birth is at night, it will make one who is born of an esteemed, wealthy, and well-off mother; and it shows him to be well-off and well-shaped when it makes an application to one of the benefic stars.

When Kronos is of its sect upon this place, it produces those who attain their ends as time goes on, but it will make them more idle in their work and enterprises. When Kronos occupies this place for a nocturnal birth, it causes the diminution of what was formerly possessed, and it will make those who are slothful, unsuccessful, and unable to acquire property.[2]

When Zeus occupies the eleventh place either by night or by day, it magnifies life and sets it in eminence and in acquirement, and makes those who are esteemed and more triumphant over enemies; and for the most part it keeps the natives free from harm and suffering.

When Ares occupies the eleventh place from the *Hōroskopos* for a diurnal birth, it shows reduction of life, loss of things, changes of place and accidents; and it afflicts the determination concerning children. But for nocturnal births, it brings into existence many good things, and will make those who are deemed worthy of honor by the masses and those who are known because they rise above.

When the star of Aphrodite has dealings there, it will make for those who are happily married, decorous, orderly, wanting nothing, and with good fortune as time goes on, especially if it is not scrutinized by the ray of the malefics.

When the star of Hermes happens to be upon this place at either a

[1] Literally axis.

[2] In the text this sentence occurs at the end of the next paragraph.

morning or evening rising, it will make those who have their living from writing, and it will keep the work plentiful, and will show those who increase their living as time goes by; sometimes it will be a cause of virtue, and will produce those who participate in knowledge.

The twelfth *zōidion* from the *Hōroskopos,* which is the true place of Kronos, is called Evil Spirit and pre-ascension[1] of the *Hōroskopos.* When the star of Kronos occupies a masculine *zōidion* for a diurnal birth, it alone rejoices in this place. And it will always make those who prevail over their enemies and oppress them, and those who are proudly confident in their own work. For, it shows regional governors, magistrates, those who perform great deeds, and those who dictate manners. This place gives signs for the determination that concerns sufferings, childbirth, enemies, male slaves, and quadrupeds.

When the Sun happens to be present in this place, it indicates that the father lives abroad, or else orphanhood. And it afflicts the father with suffering, injury, or banishment, or plainly shows the father himself to be subject to poverty, ill-repute, or low-birth, while showing those who spring from them to be themselves obscure, laborers, and needy.

The Moon in this place indicates those born of a slave mother, base, of ill-repute, or abject. And if it should be regarded by one of the malefic stars or should make an application to one of the malefics, it shows the mother to be susceptible to disease, to have sustained an injury, or to be short-lived, while making those who are born from them to be those who will themselves be placed on the roll of the poor, struggling, and ever-misfortunate.

When the star of Zeus should occupy this same place, it will make rebellions of enemies, litigations with those of least account, and diminution of one's patrimony, except that in the determination concerning slaves and quadrupeds it is good and helpful, since it is suitable for this part.

When the star of Ares happens to be upon this place, it afflicts the determination concerning slaves and quadrupeds, and supplies treacheries from servile persons and furnishes the occasions.

[1] *proanaphora.* Being the opposite of *epanophora,* it would seem to confirm that *epanophora* should be the post-ascension. Also, that it is referring to the *zōidion,* and not to the place.

When the star of Aphrodite happens to be upon this place, it will make those who are tormented by feminine excuses, and those who roll about in mental suffering—namely those who are amorous. And they have intercourse with slaves, old women, or courtesans, and for this reason they go through their lives without children. If the star welcoming[1] the star of Aphrodite into its house should figurate it while upon a pivot, it will make those who consort with slaves and those who marry illegally; sometimes also those who are panders to their own wives.

When the star of Hermes occupies this place, it will produce thieves, evil-speakers, evildoers, exploiters, deceivers, and hypocrites. But sometimes it will make secretaries, schoolmasters, interpreters[2] or advocates.

25. On Children

It will be necessary to look at the fifth and the eleventh place from the *Hōroskopos,* and the place at the peak, and the one lying opposite to this, which is subterraneous. Also, the Lot of Children. In addition to these, it will be necessary to look at the star of Zeus and the ruler of his trigon, and the star of Aphrodite and of Hermes.

Now, if one place or two or even more should be found to be unscrutinized by Kronos, Ares, the Sun, and the eclipsing places,[3] the determination concerning children will be free from sorrow, as long as the rulers of the aforesaid places, or the said stars themselves (I mean Zeus or his trigonal ruler, Aphrodite, Hermes), should not be found on the Evil Spirit, the Evil Fortune, or the eighth place. But if the benefics (either of them) should be found in the prolific *zōidia,* with the Moon, the *Hōroskopos,* or child-begetter[4] in prolific *zōidia* apart from the ray of the malefics, the figure becomes indicative of fecundity.

If the star of Zeus should be present in the twelfth or eighth place, while one of the malefics is upon a pivot with the star of Aphrodite, the

[1] *upodechomai.*
[2] *hermaneus.*
[3] Lunar Nodes?
[4] Lot?

figure will become the cause of barrenness.

If the trigon lord of Zeus is declining, with a malefic occupying the child-begetter, it will make for few children.

If Aphrodite and Hermes together occupy the fifth place in Capricorn or Aquarius without the aid of Zeus, they afflict the seed and become causes of barrenness.

When Ares is culminating in a feminine *zōidion* in a nocturnal birth, it will make for hardly any children. But if it is culminating in a masculine *zōidion* in a diurnal birth, it will make ones who are childless, and especially in regard to the determination concerning masculine children.

Malefics which are in the Good Spirit's *zōidia,* declining from the Sun with Zeus, indicate those who are childless; if one of the malefics occupies the fifth place while the star of Zeus or Aphrodite is badly placed, the figure becomes indicative of barrenness.

If the Sun culminates while Ares or Kronos occupies the fifth place, either Zeus or Aphrodite being badly placed, let it be considered a figure of barrenness.

If Zeus and Hermes are allotted the lower pivots, or if one is setting while the other marks the birth hour, they show the death of male children; but if the Moon is lying within the bounds or places of Hermes, while the star of Aphrodite is found at the *zōidia* or bounds of Kronos, they show those with a single child or no children, and wives who are barren or with but one child.

If Kronos and Hermes happen to be upon a pivot, they vex the determination concerning children.

If Aphrodite and the Moon are actually within the bounds or *zōidia* of Kronos, or they have exchanged[1] with the aforesaid places, they make those who are childless, if indeed they happen to be scrutinized by Kronos or Ares. But if the figure is not regarded[2] by one of the malefics, it will still make for few children outright.

And if the aforesaid figures happen upon Aries, Sagittarius, Gemini, and Libra, they signify hardly any children. But if they happen upon Taurus, Virgo, Capricorn, Leo, and Aquarius, let them be considered

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[1] *enallassō.* Mutual reception?

[2] *theōreō.* Used here as a synonym for *katopteuō* (scrutinize) immediately above.

barren and childless from the outset. But if they happen upon the trigon of Cancer, Scorpio, and Pisces, multiple, frequent, and fertile births are signified in consequence of the stars that are also present and bear witness in the aforesaid places.

26. Concerning What One Does

The determination concerning what one does[1] is grasped through its keenness[2] from the stars having a fast motion (I mean Ares, Aphrodite, and Hermes), though certainly not every art[3] and science[4] is studied from these three.

The places that make the dealings all the more effectual in relation to the stars present in them are these: all the pivot, and the post-ascensions of these, and the sixth from the *Hōroskopos*—the *zōidion* of the Midheaven being preferred above the other points, and the second *zōidion* from the *Hōroskopos* being preferred among the post-ascensions.

But if none of the aforesaid stars stands upon one of these places, nor indeed upon the Lot of Fortune, it is fitting to seek which of the stars of Kronos, Zeus, Ares has come to the notice of the Moon or Sun by application, or should happen to have made a morning appearance, (or which of the stars of either Aphrodite or Hermes has made an evening rising) seven days before, or seven days after birth.

Whichever of these stars should be found to have one or even more relationships to the aforesaid, it is necessary for the nature of what one

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[1] *praxis.* The most common Greek word for doing or acting. [Additional note by RH] It is commonplace in modern astrology to regard the tenth house as a house of career. However, the word, *praxis,* as defined here is a much more comprehensive word, indicating what one does for a life, not necessarily for a living.

[2] *to autei oxu.* This "keenness" does not seem to be merely the quickness of the execution of the work, but something that characterizes the activity itself as an activity. Perhaps 'intensity' would be a better translation.

[3] *technē.* Not fine art, but a craft or technology; the know-how.

[4] *epistēmē.* Demonstrative knowledge; the know-why [as opposed to know-how. RH]

does to be revealed by taking the property of actualization[5] of that star.

If none of the aforementioned stars stands upon one of these places, nor yet upon the Lot of Fortune, you will say that this place is ineffectual.

27. On the Declines

There being four pivots, four post-ascensions, and four declines,[2] one must know that sometimes even the declines have dealings and produce no ordinary actualization for the productive[3] relationship. This is whenever one of the stars which happens to be found on one of the declines should bring its rays to bear within three-degrees of a pivot or a star which is harmonious to it, with a triangular figure.

For the purpose of an image,[4] say that the *Hōroskopos* is at the 15th degree of Leo, and that the star of Zeus is at the 16th degree of Aries. Since Leo happened to be occupying the pivot that marks the birth hour at its 15th degree, and the ninth *zōidion*, a decline, was found to be good since Zeus is there and bringing its rays to bear on the adjacent degree of the *Hōroskopos*, it became active.

We will make use of another illustration that employs the *Hōroskopos* as set out. The 15th degree of Taurus was culminating, and now the star of Aphrodite is found on the 16th degree of Capricorn in a right-hand triangle with the culminating degree, having brought its rays

[1] *energeia.* Although our word 'energy' comes from this word, in Greek it simply means being at work. The property of actualization is evidently the special way in which the planet itself acts in one of the places—e.g. smoothly, in fits and starts, frenetically, etc. The property of "keeness" in what one does must itself be a reflection of this property of actualization of the planet.

This whole idea is very near to being a "formalization" of the notion of activity as such, and may ultimately relate to the ideas of intensification and remission that derive from Plato's generation of the eidetic numbers—ideas which may in fact point the way to a "quantification" of activity in a manner that would not be too remote from everyday life and astrological experience.

[2] *apoklima.*

[3] *apotelesmatikos.* See general note in translator's preface.

[4] *eikōn.* This is a strange word to use for 'example', because it means 'image' or 'token'. Perhaps the phrase should be translated, "to visualize this."

to bear on the succeeding degree of the pivot at the peak. The star was having dealings and became active in accordance with the [particular] productive[1] relationship.

A declining star is made more capable whenever some other star should have dealings while lying upon a pivot harmonious to it. The ninth and the sixth places are said to be distinguished from the rest, the one being harmonious to the *Hōroskopos*, the other being figured in accordance with a side triangular to the pivot at the peak (I mean the culminating *zōidion).* And the sixth place results in greater activity, because it is harmonious to the culminating pivot. For, they willed that this pivot take the lead over the other pivots, just as they laid down that the second from the *Hōroskopos* was distinguished from the remaining post-ascensions because it is harmonious to the culminating *zōidion* by a triangular side. And they say that acquisition of one's mode of life comes from the culminating *zōidion* and the other pivots, and from the star that has joint dealings upon one of the pivots, while they contend that the quality of this acquisition is indicated by a star being found upon the four declines at birth.

For the purpose of illustration, say that the star of Zeus has dealings upon the place at the peak, while the star of Aphrodite has dealings upon the triangle on the right side of the culminating *zōidion*, which is a decline and the sixth place of the birth. The acquisition results from the star of Zeus, the quality from that of Aphrodite. And so, if one of the malefic stars (I mean the star of Kronos or that of Ares) should have dealings upon one of the pivots while Aphrodite is declining and occurring harmoniously with it, what is caused by the pivotal location of the malefic star is made effective because of feminine pretenses.

The malefic stars become more active in the declines in relation to hindering or outright wrongdoing, if one of the malefic stars should happen to have dealings upon one of the four pivots. For, the causes of a harmful acquisition are effected through these, and especially, whenever one of the malefic stars should be found on the sixth place. But whenever one of the benefics should occupy the sixth place, while

[1] *apotelesmatikos.*

nothing has done work[1] upon the culminating *zōidion*, nor yet on the post-ascension of the Hōroskopos, it becomes altogether unemployed, ineffectual, powerless, and idle in relation to every productive[2] activity, and especially in relation to actions useful for life, and potentialities for turning out as something good.

28. On the Motion of the Sun and on Learning in What *Zōidion* and Roughly What Degree It Is In.

The Sun, the framer of the whole, sometimes passes from *zōidion* to *zōidion* in 31 days, and sometimes in 29 days. Each day it moves one degree, more or less—sometimes 1 minute more, sometimes 2 minutes, when nearest the earth of course; and there are times when it moves 59 minutes, and 58 minutes, and 57 minutes. The *Handy Tables* of Claudius Ptolemy will set forth the exact degree.

In order to know in what epoch the Sun is, in a manner that is easy to investigate, one must do as follows:

Collecting together the days from the first of Thoth up to the day in question, you add to these 158 universal days,[3] and from the number so conjoined, take away half of the months there are from Thoth up to the month in question. And if this number has a circle in it,[4] get rid of it, and pass the remainder through from Ares, giving 30 degrees to each *zōidion*. And at the place where the elided[5] number leaves off, call that roughly the degree of the Sun.[6]

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[1] *teuchō*. Literally, to make or fashion. This word is used occasionally throughout the book. Here it is clearly seen to be a synonym for *chrēmatizō*.

[2] *apotelesmatikos*.

[3] See page 37, note 2 in chapter 19.

[4] If it is greater than 360.

[5] *ho arithmos ho kat' elleipsin*. Literally, the number with ellipsis. Compare with page 41, note 4 in chapter 22.

[6] For the peculiar arithmetical terminology throughout this calculation, see notes to chapter 22.

29. On How to Calculate the *Hōroskopos*

After multiplying the distributed[1] hours by 15, add to the conjoined number the degrees which the Sun has, more or less, at the birth. And pass the conjoined number through from the *zōidion* in which the Sun is, giving 30 degrees to each sign. And at whatever place the elided number leaves off, call that the *Hōroskopos*.[2] If the birth should be nocturnal, to make use of the preceding method pass the conjoined number through from the *zōidion* diametrically opposite the Sun. If you should have the hour from an astrolabe, multiply the proximate[3] hourly times[4] for the solar degree of the day in question by the distributed hours, and add the resulting quantity to the proximate ascensions of the solar degree for that zone.

For, the multiplication by 15 is made whenever the hours are equipartite. The equipartite hours become seasonal hours[5] from the astrolabe, if you divide the conjoined number from the multiplication of the hours and the proximate hourly times by 15. If the birth is nocturnal, it is necessary to multiply the hours after sunset, which are nocturnal, by the proximate hourly times for the degree opposite the

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[1] Or equipartite. That is, the length of hour obtained by dividing the total length of daylight (or nighttime) at the equator by 12. These hours may also be called equinoctial hours, since they are obtained by dividing the day (or night) at the equinox by 12. [These are closely equivalent to our modern hours. RH]

[2] For the peculiar arithmetical terminology throughout this calculation, see notes to chapter 22.

[3] This probably means to take the nearest entry in the tables. See next note.

[4] *parakeimenoi hōraioi chronoi*. The hourly time (the Greeks use the plural "hourly times" since they regard a time as a numerical multitude) is the conversion factor for changing from equipartite to seasonal (see next note) hours. It depends on both the degree of the zodiac and the terrestrial latitude. These times were compiled by Ptolemy for key cities within various bands of latitude, within which the times did not change very much.

[5] In their daily affairs, the Greeks reckoned time by seasonal hours, which were obtained by simply dividing the total length of daylight for a given day by 12. These seasonal hours obviously fluctuate, being longer in the summer and shorter in the winter. In this chapter, we are dealing with the standard method of converting from seasonal hours to equipartite (i.e. equinoctial) or distributed hours, and vice versa.

solar degree. And to add the resulting quantity not to the proximate ascensions for the solar degree in the zone, but to the proximate ascension for the degree opposite it. And thus the whole quantity reaches as far as the *Hōroskopos* itself, showing the degree of the *zōidion* rising up at that time of the night in the same zone, which then you also call the *Hōroskopos*.

30. On the Midheaven

It will be necessary to treat of the degree of the culminating *zōidion* in the following manner: Counting the temporal ascension of the *zōidia* (for any particular zone) from Aries to the degree of the *Hōroskopos*, pass the conjoined number through from Capricorn, giving 30 degrees to each *zōidion*. And at whatever place the elided number should leave off, that will be the degree at the Midheaven.[1]

For the purpose of illustration: With the *Hōroskopos* being at the 15th degree of Leo for the zone of Egypt, we calculate from the beginning of Aries up to the fifteenth degree of Leo, and we will find 21;40 temporal ascensions of Aries, 25 of Taurus, 28;20 of Gemini, and 31;40 of Cancer, and we will find 17;30 temporal ascensions up to the 15th degree of Leo, since Leo rises in 35 times for the zone of Egypt.[2] Altogether become 124;10. We pass these through from Capricorn, giving 30 degrees to each *zōidion*. Four times 30 is 120. From the degree of Capricorn up to the degree of Taurus is 4, 1/6' This 1/6 is 10 minutes. We say that the degree of the Midheaven is at the 4th degree, 10th minute of Taurus.

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[1] This is only an approximate technique. The problem is that the arc of ascension from Aries to *Hōroskopos* is measured along the equator, analogous to our oblique ascension. But when the arc is added to 0° Capricorn, it is treated as an arc on the ecliptic. This will result in an error of a couple of degrees at the maximum. [RH]

[2] As is the case elsewhere in this writing, the ascensional times of the *zōidia* are expressed as equivalents of equinoctial hours, which are our standard degrees of right ascension understood as times.

In the text the fractional times are all expressed with an earlier system of notation. Here they have been uniformly changed to standard sexagesimal fractions.

It is necessary to know that the culminating degree does not always fall in the tenth place from the *Hōroskopos* owing to the inequality of the temporal ascension of the *zōidia*, but that it sometimes falls in the ninth place, and sometimes in the eleventh place.

31. Concerning Year and Month and Day

As many years as a *genesis* should spin out[1] we pass through from the *zōidion* marking the birth hour, giving the first year of the generative time to the *Hōroskopos*,[2] and the second to the post-ascension of the *Hōroskopos*, then the next to the third *zōidion* from the *Hōroskopos*, and so on for the remaining years in the succeeding *zōidia*, until the 12th number should be completed. And again, we give the 13th year to the *zōidion* marking the birth hour, and wherever the elided number should leave off, there we say the year to be.

Again, you will treat the month similarly by beginning from the *zōidion* where the year left off, and giving to the next *zōidia* in succession the sought number of months, and wherever it should run out, we will deem that the month.

So also, you will treat the day by beginning from the *zōidion* where the month ran out, and by similarly apportioning the number of days that are found to the next *zōidia* in succession, giving one day to each until the number of twelve days should be completed, and beginning again from the preceding and filling out the number. For wherever the elided number should run out, there will be the day, just as in the construction of the year.

For the purpose of illustration: Someone is drawing out[3] his 26 years, having a Leo *Hōroskopos*. We give the first year to the *Hōroskopos*, which is Leo, the second to the post-ascension of the *Hōroskopos*, which is Virgo, the third to the next one Libra, the fourth to Scorpio, the fifth to the following Sagittarius, the sixth to Capricorn, the seventh

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[1] *diagō*. Literally, to draw through. Probably another reference to spinning and the Fates. Compare chapter 22.

[2] This chapter is a fairly standard treatment of profections. See Ptolemy, *Tetrabiblos*, Book IV.

[3] *katagō*. Literally, to draw out. Yet another spinning word.

to Aquarius, the eighth to Pisces, the ninth to Aries, the tenth to Taurus, the eleventh to Gemini, the twelfth to Cancer. With the first dozen filled up, we begin all over again, giving the thirteenth to the *Hōroskopos*, which is Leo, the fourteenth to Virgo, and so on as above, until the number of a dozen should be filled again. And so, we again give the 25th to the *Hōroskopos*, which is Leo, and the 26th falls to Virgo.

Hermes is the lord of the year. We see where the star of Hermes lies in the birth, and which of the stars are scrutinizing it, which are looking ahead at[1] the *zōidion* where the year occurs, and which were configured with it at the birth. We find that Hermes is lord of the year in Aries, which is in aversion to the *zōidion* where the year is. The star of Zeus is in Gemini, actually in a square on the right side of Hermes; Kronos is in Taurus, occurring in a triangle on the right side of it. As for the remaining stars of the birth, we will not have any at all that bear witness to it, nor a single prognostication of their effects.

It will be necessary to treat each year in this manner, and to give the first month of the year to the *zōidion* where the year runs out in Virgo, the second to Libra, the third to Scorpio, and you will do the same for the remaining months up to the month which you seek to know about. As for seeking in the same fashion the day where the birth abides, you will work from the *zōidion* where the month runs out, giving one day to each *zōidion*, until the number of a dozen is completed, giving the thirteenth day again to the *zōidion* where the month ran out, and you will give them similarly in succession, until the number of the days should be completed.

32. Concerning the *Monomoiria* by Trigon

The *monomoiria*[2] by trigon is understood as follows: After seeking out the degrees of the light of the sect, you start from the star that welcomes this light trigonally by sect,[3] apportioning one degree to each

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[1] *epitheōreō*. To make a figure with a body ahead of it in the order of *zōidia*.

[2] See page 11, note 1 in chapter 5.

[3] That is, the appropriate trigonal ruler of the *zōidion* in which the degree is found.

star in the order of the trigonal masters by sect, not assigning a degree to a particular star from a second trigon, as long as the first star (the one from which the beginning of the apportionment originated) has not yet accepted a degree from a second trigon.[1] And the star at which the degree of the sect light of one's all[2] should finally leave off, we say that it has mastery over the *monomoiria* by trigon of the light of the sect. We have made a canon of this below.[3]

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[1] Since according to Paulus' system of trigon rulerships, Aphrodite has the diurnal mastership of both the second (usually designated as earth) and the fourth (usually designated as water) trigons, this provision is necessary lest Aphrodite get assigned twice as many degrees as any other planet.

The editor of the Greek text despaired of making sense out of this passage, assuming that the text was corrupt. The variety of different tables accompanying this chapter in the manuscript tradition shows that later editors and copyists interpreted it in a variety of ways. In our opinion, the Greek is merely concisely written and the sense clear enough.

[2] See page 13 in chapter 6 where the Sun and Moon are referred to as the administrators of one's all.

[3] In the text the table had the following caption:

> The above canon is for diurnal births. For nocturnal births the order of the trigon-lords will be alternated. For example, for the first trigon through Aries, Leo, Sagittarius: Zeus, then the Sun, and so forth.

In the table as presented here, we have taken the liberty of adding a second column in each trigon which explicitly gives the order of the rulers for nocturnal charts. The first column in each pair is exactly as given in the original text.

We should also like the reader to note that in the table presented here, the trigons are explicitly *not* referred to by element but simply by number.

Canon of Monomoiria by Degree [Trigonal Type]

Deg.	Triplicity 1 ♌ ♈ ♐		Triplicity 2 ♍ ♉ ♑		Triplicity 3 ♎ ♊ ♒		Triplicity 4 ♏ ♋ ♓	
	D	N	D	N	D	N	D	N
1	☉	♃	♀	☽	♄	☿	♂	♂
2	♃	☉	☽	♀	☿	♄	☉	♃
3	♀	☽	♄	☿	♂	♂	♄	☉
4	☽	♀	☿	♄	☉	♃	♀	☽
5	♄	☿	♂	♂	♃	☉	☽	♀
6	☿	♄	☉	♃	♀	☽	♄	☿
7	♂	♂	♃	☉	☽	♀	☿	♄
8	☉	♃	♀	☽	♄	☿	♂	♂
9	♃	☉	☽	♀	☿	♄	☉	♃
10	♀	☽	♄	☿	♂	♂	♃	☉
11	☽	♀	☿	♄	☉	♃	♀	☽
12	♄	☿	♂	♂	♃	☉	☽	♀
13	☿	♄	☉	♃	♀	☽	♄	☿
14	♂	♂	♃	☉	☽	♀	☿	♄
15	☉	♃	♀	☽	♄	☿	♂	♂
16	♃	☉	☽	♀	☿	♄	☉	♃
17	♀	☽	♄	☿	♂	♂	♃	☉
18	☽	♀	☿	♄	☉	♃	♀	☽
19	♄	☿	♂	♂	♃	☉	☽	♀
20	☽	♄	☉	♃	♀	☽	♄	☿
21	♂	♂	♃	☉	☽	♀	☿	♄
22	☉	♃	♀	☽	♄	☿	♂	♂
23	♃	☉	☽	♀	☿	♄	☉	♃
24	♀	☽	♄	☿	♂	♂	♃	☉
25	☽	♀	☿	♄	☉	♃	♀	☽
26	♄	☿	♂	♂	♃	☉	☽	♀
27	☿	♄	☉	♃	♀	☽	♄	☿
28	♂	♂	♃	☉	☽	♀	☿	♄
29	☉	♃	♀	☽	♄	☿	♂	♂
30	♃	☉	☽	♀	☿	♄	☉	♃

33. On the Degree of the *Hōroskopos* as it is Necessitated[1] Through Methods According to Nature[2]

The Egyptian wise men set down the *monomoiria*[3] by trigon to be useful for grasping the *Hōroskopos* in its degree. They followed the particular trigons of the stars and the sects of the lights in relation to both diurnal and nocturnal births, according to a *monomoiria* that makes use of the trigonal mastership by the star,[4] saying that the degree of the *Hōroskopos* is gotten by means of the degree of the sect light[5] through its being mastered trigonally.[6]

Some were suspected of saying that the bounds of the star, within which the Moon is found for whatever *zōidion*, will necessarily be on the *Hōroskopos*.

Some treated of the bound lord or else the house steward of the prenatal conjunction or whole moon, and saw in what degree of whatever *zōidion* each of them is for the birth day. They contended that the degree of the *Hōroskopos* was one of these, and especially the one that had dealings at birth in accordance with the reckoning of the higher count.[7] And they further contended that when the ruler of the bounds and of the *zōidion* of the prenatal conjunction or whole moon should be found to have the same degree, whether in one *zōidion* or in different *zōidia*, they positively indicate that the degree of the *Hōroskopos* has

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1 *anankastikos*

2 This chapter deals with various techniques that astrologers have used to determine whether the computed degree of the *Hōroskopos* is correct. [RH]

3 See page 11, note 1 in chapter 5.

4 See previous chapter.

5 That is, Sun or Moon. [RH]

6 The Greek here is rather complex and compact and appears to be saying the following:

The degree of the *Hōroskopos* can be obtained from the degree in its *zōidion* of the trigonal *monomoiria* ruler of the Sun or Moon.

7 The higher count pertains to having more essential dignities in that degree. We do not know whether or not the various dignities were weighted in manner of Arabic astrology in which rulership = 5, exaltation = 4, trigon = 3, bounds = 2 and face = 1. Ptolemy seems not to use any weighting system granting each dignity the same weight. [RH]

been grasped.[1]

Some are pointed out as saying that whatever degree is found for the ruler of the bounds of the prenatal conjunction or whole moon, at just that degree will the *Hōroskopos* have to occur.

Others have treated the degree of the *Hōroskopos* in the following manner. As regards the natal hour, knowing in what *zōidion* the twelfth-part[2] of the previous[3] conjunction or whole moon left off; similarly also, as regards the day of conception, knowing in what *zōidion* the twelfth-part of the previous conjunction or whole moon turned out to be; and knowing which of the trigonal masters of these [*zōidia*] by sect[4] lies more nearly upon a pivot; they say that the degree of the one that lies more nearly upon a pivot, marks the birth hour, no matter what *zōidion* the *Hōroskopos* occurs in. This is because it is near to making a turn,[5] since 'making a turn' is said of the degree marking the birth hour, which rises from the invisible to the visible and steers[6] the birth of the babe.

If the trigonal rulers of the birth do not lie in their houses, they have given back the degree of the *Hōroskopos* to those who are the common rulers of it by trigon, in whatever *zōidion* the *Hōroskopos* went forth, and especially in the one of them that happens to be more appropriate for the birth.

[1] See Ptolemy Book III on computing ascendants.

[2] This is probably the *dōdekatēmorion* which is for Paulus a 13th harmonic position, but we cannot be precisely certain.

[3] That is, prenatal.

[4] That is, the trigon ruler according to day or night.

[5] *ektropē*. This term has the same pivot quality as *kentron*.

[6] *oiakizō*. See page 47 in chapter 24, the description of the first place.

34. Concerning Crises[1]

It happens that death-bringing and dangerous crises[2] arise from the meeting by circumambulation[3] of the Sun and Moon, and sometimes also of the *Hōroskopos*, with the rays of the malefics, either by their co-presence, or according to a triangular, diametrical, square, or hexagonal side. And the triangular side in either direction gives safety in fleeing away from the coming crisis. Similarly, the hexagonal and square sides on the right are free from harm, while the square side on the left becomes more dangerous than the other sides. Let the hexagonal or square sides on the left, or the diametrical side, and the contact[4] resulting from the meeting by co-presence, be conceived of as destructive, fatal, and dangerous to you, with the hexagonal side on the left being easier to bear than the other sides.

And in the same way, the meeting of the lights by co-presence or diametrical position can also be made with the ascending or descending nodes. And for diurnal births, say that the contact arising from the solar circumambulation with the star of Ares is dangerous. For nocturnal births, say that the contact arising from the lunar circumambulation with the star of Kronos signifies a frightful crisis. And let the contact, whether by day or by night, that results from the circumambulation of one of the lights with an ascending or descending node be conceived of as dangerous. And let the contact, whether by day or by night, that arises from the solar circumambulation with the Moon be conceived of as dangerous and death-bringing. And similarly, the contact arising from the circumambulation of the Moon with the Sun, whether by day or by

[1] This chapter deals with a primitive form of primary direction, called a circumambulation. The method, which might seem peculiar to us, is directly derived from the ascensional times of the *zōidia*. These are used rather than methods employing oblique ascension, which might seem more logical to modern practitioners. The ascensional times of the *zōidia* were a major subject of concern for Babylonian astronomy and their use in this way carried over into Greek astronomy-astrology. Even if the Greeks had access to modern trigonometric methods, this older system might have been retained out of a sense of tradition. [RH]

[2] *klimaktēr*. Literally, a rung on a ladder

[3] *ek peripatou*.

[4] *kollēsis*.

night, signifies deathly danger. And always, the meetings that arise, by circumambulation, in relation to the stars that are sect-leaders[1] signify that the crises are transitory and will not be dangerous.

In the transits[2] by ingress[3] that pertain to the time,[4] it is necessary to closely examine the sect when the Sun and the malefic stars happen to be present upon the pivots, or the Lot of Fortune upon the Moon, or the star of Hermes upon it, or even the ascending or descending nodes upon it; and especially whenever the malefics are carried to a morning rising or to their stations.

In addition to these, it will be necessary to treat of the stars that yearly fall upon either the prenatal conjunction or the prenatal whole moon of the birth in question, or upon the squares and diameters to these, and also to treat of the circumambulations of the lights or of the *Hōroskopos* for the proper zone.

The treatment of either the solar, the lunar, or circumambulations of the *Hōroskopos* is made in the following fashion: We will count from the degree at which either the Sun, the Moon, or the *Hōroskopos* is found at birth, until it should meet with one of the stars lying ahead of it in accordance with any figure whatsoever, or until the interval from *zōidion* to *zōidion* should be made. And if, then, it should meet with one of the fore-lying stars in the same *zōidion* before the interval, this star being actually one of the malefics, it will bring the danger of the aforesaid crises more quickly. But if the interval is finished before it should meet with one of the stars lying ahead of it in the figural description[5] of the interval, it will produce the cause of the crisis.

As an illustration, the Sun is at the 15th degree of Scorpio, Ares at the 23rd degree of Leo, the Moon at the 6th degree of Sagittarius, the Hour-marker at the 21st degree of Scorpio. We will first treat of the

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[1] *hairesiarchē.*

[2] *parodos.*

[3] *epembasis.* Transits of the places of the chronocrators (time-lords); or the transits of the profected Ascendant etc. See *Teachings on Transits*, Project Hindsight, Greek Track, Volume IX

[4] Scholium #92 says the following, "They say that there is an ingress whenever by holding down the disposition of the nativity for a return nativity, we come down to a certain *zōidion* by drawing out the times from the *Hōroskopos;* for it is called the ingress of the year at that *zōidion.*"

[5] See page 47, note 4 on *schēmatographia.*

circumambulation of the Sun, and what contact it makes by degree in its meeting with Ares and the Moon. In addition to these, the circumambulation of the *Hōroskopos,* and what encountering contact the Moon makes with either the Sun or the star of Ares.

First, we will begin from the solar circumambulation. Since the Sun is at the 15th degree of Scorpio, which in the zone of Alexandria rises (according to the Egyptians) through 35 years, I distribute the 35 years among the 30 degrees of Scorpio and the *zōidion* which has the same ascension as this (I mean Leo). I find for the degree of Scorpio and of Leo 14 months. But the Sun is at the 15th degree, while Ares is at the 23rd degree of Leo. The remainder from the Sun up to the position of Ares is 8 degrees. I make eight times 14; 112 months result, which is 9 years, 4 months. The Sun, occurring in a left hand square for its meeting by circumambulation, [standing] for illumination, has made a contact with the star of Ares and was showing a death-bringing crisis.

The interval of 17 years and 6 months is made from Scorpio to Sagittarius and was showing another dangerous crisis. The Sun has made contact by circumambulation with the Moon, which is in the 23 years and 10 months of Sagittarius. For the degree of Sagittarius has 12 months, 20 days.

You will also make the circumambulation of the *Hōroskopos* in the same fashion as the above illustration, in order that you may treat of this for every supposition.

Hermes Tresmegistes explained himself in his treatise on crises, speaking thusly: The crises ensuing upon human births do not always become contributing causes of diseases. But some contribute to miseries, some to piratical attacks, some to losses, some to wrecks, some to lawsuits, and others become the dispensers of long and lasting stays away from home. And some crises, produced through those stars that are out of their sect,[1] act as contributing causes of diseases, dangers, and miseries; others, produced through the penalties of the sect,[2] also contribute to the multiplication of these.

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[1] *parairetēs.* Technically means out of its sect (night/day), but commonly means one that takes away.

[2] *dia tōn tēs haireseōs zemiōn.* Penalties of choice? Presumably this is also a technical term referring to a way in which the star can fail to meet its sect.

35. Concerning the Bond[1] of the Moon

The bond[2] of the Moon is detected whenever it should be found to occur on the right or left side of the solar rays in any figure whatsoever. For, the Moon is found to be carried under bond whenever it should fall within an arc of five degrees of the solar rays on its way to conjunction. In like manner, such a thing also occurs for the whole moon figures. Similarly, it is also carried under bond when it is found in the two squares of the Sun in the aforesaid fashion. And in the same theory, the Moon is carried under bond when it occurs near both of the hexagons of the Sun.[3]

It dissolves the bond whenever it has passed by the degree of the Sun by circumambulation. If the dissolution of the bond should meet with a malefic, it becomes the contributing cause of much ill-fortune. And if the dissolution should meet with one that is stationary or subtractive in numbers, it brings madnesses, constraints, decays, and chronic illnesses. Sometimes it contributes to injuries that are hard to treat; other times it even takes away life.[4]

The dissolution of bonds are an even more severe affair and exceedingly afflictive, whenever the Moon, after getting loose from conjunction, has a meeting with Ares; and after getting loose from a whole moon, has a meeting with Kronos. When the bonds from the first or second quarter get dissolved, they become more active in relation to assistance and hindrance; assistance, whenever it is carried to benefics, but hindrance, whenever to malefics.

But let it not escape your notice that the circumambulation rising through the lights, when either Kronos, Ares, or the Sun makes contact in regard to a left hand square, makes a dangerous crisis since it has the

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[1] The 'bond of the Moon' is clearly a kind of aspect orb to be used only in 'circumambulations' of the Moon (see previous chapter). [RH]

[2] *sundesmos.* Literally, that which ties together. This is also the word for a 'node' as in 'lunar nodes', however, the scholiast (#89) says that this is a different usage.

[3] On the face of it, it does not appear that the triangular figure, i.e. trine, is permitted. It would seem to be a curious omission, but perhaps the trine is subsumed by the hexagon, a trine being two sextiles. The Greek does not especially imply this, but it is a possibility. [RH]

[4] *aphaireō.* This reflects the expression subtractive in numbers just above.

relationship of the hurling of rays,[1] as the Egyptian wise men judged.

36. On Rulership

The manner of rulership[2] is gotten from the Sun and the Moon, if indeed they should be found in the dealing places of the birth. And for a diurnal birth it will be necessary to look for the sovereign[3] of the bound or exaltation of the Sun, or its trigonal master.[4] For a nocturnal birth, the bound lord of the Moon, and its house steward,[5] and the remainder in the fashion laid out above. Of the aforesaid ways, whenever one star should have more counters[6] than the others, and should be found to be upon the pivot at morning rising and occupying its own throne,[7] it has the rulership, and especially if it scrutinizes the light of the sect.[8]

The dealing places for the determination concerning rulership are these: The *Hōroskopos,* the Midheaven, and the Good Spirit; and in

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[1] *aktinobolos.*

[2] *oikodespoteia.* The one who in fact rules as his responsibility (the resident or native ruler, as opposed to a foreign emperor). [Additional note by RH]. This entire chapter relates to the issue of life and life expectancy. Although there are differences, one can see in the material presented in the chapter a doctrine similar to the later methods involving a hyleg and an alcochoden, used in Arabic astrology. One of the principles differences between this and the later doctrines as found in Guido Bonatti and others is the different manner of handling nocturnal charts. Usually the hyleg (most commonly the Sun or Moon) is found in Ptolemy's aphetic places (see Book III of the *Tetrabiblos),* namely the first, eleventh, tenth, ninth and seventh. Here houses below the horizon can be used in a nocturnal chart.

[3] *-kratōr.* The one who has the power or might (but not the absolute ruler).

[4] *-despotēs.* The one who is in charge (the head of the household, the master of slaves).

[5] *-dektōr.* The one who accepts responsibility, or takes it upon his own head. (Perhaps the champion, instead.)

[6] *psephos.*

[7] *idiothroneō.* Exaltation?

[8] The "light of the sect" refers to the Sun in a diurnal chart and the Moon in a nocturnal chart. [RH]

addition to these the Descendant and the *zōidion* setting upon it[1] when these *zōidia* happen to be masculine. At night, the 4 pivots, the Good Fortune, the Good Spirit, the post-ascension of the *Hōroskopos*, and the *zōidion* setting upon the Descendant. For, if the light-bearing bodies should happen to be on these places, they point to the rulership.

But if the light-bearing bodies fall outside of these places, then it will be necessary to look for the bound lord or the trigonal lord, or the house steward, of the prenatal conjunction or whole moon. But if the prenatal conjunction or whole moon should have nothing to do, then it will be necessary to look for the ruler of the Lot of Fortune or the Lot of Spirit in accordance with the rulership of the trigon, *zōidion*, or bounds. And after these, even the lord of the *Hōroskopos*. And should the star which has authority over these places be found in the places explained ahead of time, being figured with that by which it was brought to notice, it will be accepted as the lord[2] of the birth.

And when the star of Kronos is allotted the rulership, and if it is well situated, it gives 57 as the final years of life. The star of Zeus gives 79. That of Ares 66. That of Aphrodite 82. That of Hermes 76. And if the Sun or the Moon should have a relationship to the star which is ruler over the birth, the Sun gives 120 years, the Moon 108.

And when one of the five planets obtains the rulership as its lot, and should be testified[3] to by Aphrodite, it receives at least an additional 8 years for the final years of life. If it is testified to by Hermes, an additional 20 years. If by Kronos, being well and properly situated, 30 years; but if happens to be improperly situated,[4] it subtracts 30 years from life. Zeus gives 12 additional years. And Ares, if well and properly situated, gives 15 years; but if out of his house, just that many years are subtracted.

But let it be conceived that, when the benefic stars should be found in the declines, or under the solar beams, or they should scrutinize the allotted lord while being subtractive in numbers, they find no employment in the subtraction or addition of years.

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[1] *epiduō.*

[2] *kurios.* The one who has the authority. Evidently used as a synonym for *oikodespotes* above.

[3] *epimarturō.*

[4] *anoikeios.*

And the ruler of the birth, falling under the solar beams in declining *zōidia,* gives its years in the manner of the least recurrence.[1] Kronos: 30 years, 30 months, 30 days, 30 hours; Zeus: 12 years, 12 months, 12 days, 12 hours; Ares: 15 years, 15 months, 15 days, 15 hours; Aphrodite: 8 years, 8 months, 8 days, 8 hours; the star of Hermes: 20 years, 20 months, 20 days, 20 hours. The Sun, when it should occupy one of the masculine *zōidia,* gives 19 years, 19 months, 19 days, 19 hours. The Moon, 25 years, 25 months, 25 days, 25 hours.

37. Genesis of the Cosmos

As for the genesis of the mortal and terrestrial cosmos—since it is amenable to investigation by the doctrine of nativity-casting—it is necessary to postulate a starting point at the creation of the mortal and terrestrial cosmos for the recurrent [shining forth][2] of the stars which are held to be wandering, in which manner, they, being ordered according to the proper sect for the natural part-assignment[3] of the heavens, became visible at their degree-position of the particular *zōidia.*[4]

The Sun, then, was on the 19th degree of Aries, the Moon on the 15th degree of Cancer, the star of Kronos on the 15th degree of Capricorn, that of Zeus on the 15th degree of Sagittarius, that of Ares on the 15th degree of Scorpio, that of Aphrodite on the 3rd degree of Libra, that of Hermes on the 7th degree of Virgo. The *Hōroskopos* was rising in Cancer, based on the 15th degree, and being taken at the 11th nocturnal hour. This is the genesis of the mortal and terrestrial cosmos.

In these *zōidia* the above-mentioned stars first emerged, having

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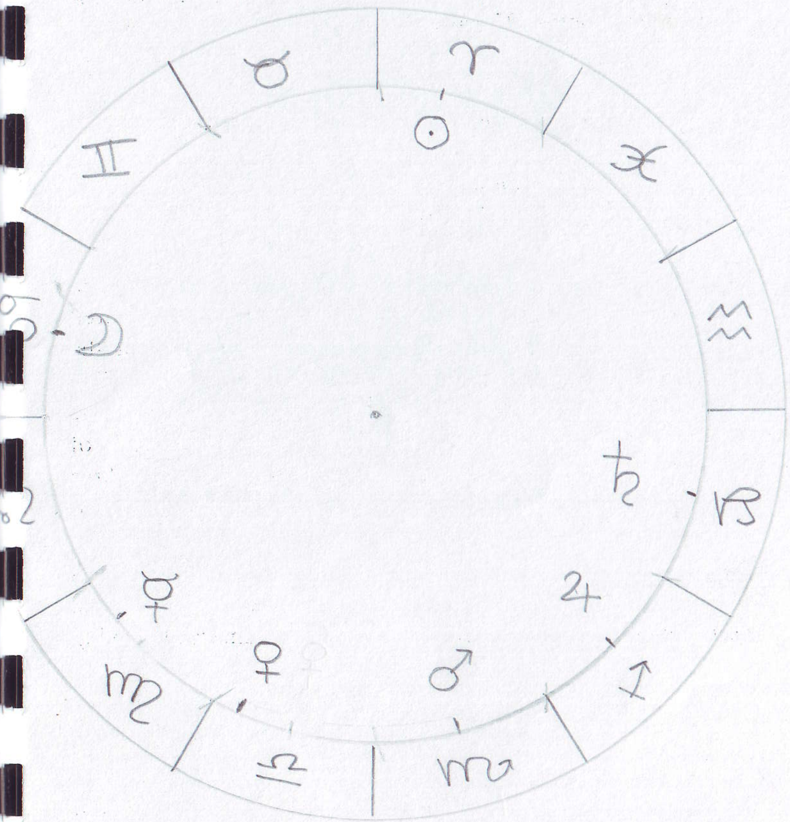
[1] *apokatastasis.*

[2] *tēs apokatastatikēs dialampseōs.*

[3] *melosthesia.* Correlation of the *zōidia* with the parts of the body: Aries the head, Taurus the throat, etc.

[4] Alternative translation of the first paragraph: "As for the genesis of the mortal and terrestrial cosmos—since it is amenable to investigation by the doctrine of nativity-casting—it is necessary to postulate as the creation of the mortal and terretrial cosmos [the moment when] the wandering stars began their recurrent [shining forth] in which fashion they became visible at the position of their own *zōidia* to the degree, ordering themselves congenially as to sect in accordance with the natural part-assignment of the heavens."

everlasting breath, lying in the immortal region, whence too the *zōidia* themselves have been named as their dwelling places.[1]



[1] *oikētērion.*

Glossary

The following word list is intended to give only the barest of guides to the specifically astrological vocabulary occurring in this book. It is keyed to the words actually used in the translation itself. Each word is followed by the transliterated Greek word it consistently translates. The third entry for each word is its counterpart (if any) in modern astrological idiom. If there is no modern counterpart, but the translation seems sufficiently clear, we have put "none".

Occasionally, we have simply transliterated a Greek word in our translation. This is either because we have not yet come up with a felicitous equivalent, or else we do not yet think that we have sufficiently understood the word on its own terms.

Bear in mind that the modern counterpart is not always co-extensive with the Greek word; it may refer to a wider or narrower field of objects or relationships. And even if the two words are co-extensive, the modern word often comes from an entirely different semantic field, and consequently does not regard the same object in the same manner or from the same prospective.

For more information about these words and their interconnections, and a more extensive list of Greek astrological terms, see the *Companion to the Greek Track.*

application: *sunaphē*: application
(to) ascend (of nodes): *anabibazō*: ascend
(to) bear witness to: *epimaturō*: cast an aspect (probably forward)
bound: *horion*; term
bound sovereign: *horiokratōr*: term ruler
circumambulation: *peripatos*: a direction
configuration: *suschēmatismos*: general word for aspect
(to) configure: *suschēmatizō*: verb form of above entry
contact: *kollēsis*: encounter (usually as a result of direction)
contemplate: *theōreō*: general aspect word
crisis: *klimaktēr*: climacterical times
(to) culminate: *mesouraneō*: to culminate
decline; *apoklima*; cadent house
degree; *moira*: degree depression; *tapeinōma*; fall
(to) descend (of nodes): *katabibazō*: descend
dwelling: *oikotēr*: sign ruled

exaltation: *hupsōma*: exaltation
face; *prosōpon*: traditional
figure: *schema*: any kind of planetary relationship
(to) figure: *schēmatizō*: verb form of above entry
(to) have dealings with: *chrēmatizō*: none
Hōroskopos: *Hōroskopos*: Ascendant
house: *oikos*: sign ruled
house steward: *oikodektōr*: ruler of a sign
lord: *kurios*: lord
(to) mark the birth hour; *hōroskopeō*: to be the Ascendant
master: *despotēs*: occasional synonym for rulership
mastership: *despoteia*: see above entry
Midheaven: *mesouranēma*: *Midheaven*
monomoiria: *monomoiria*: assignment of degrees to planets
pivot: *kentron*: angle
place: *topos*: house
post-ascension: *epanophora*: succedent house
pre-ascension: *proanophora*: cadent house
(to) regard: *epitheoreō*: cast an aspect forward
(to) rejoice: *chairō*: to be in one's joy
(to) rise: *anatellō*: rise
ruler: *oikodespotēs*: ruler of chart or issue, (not a sign rulership)
rulership: *oikodespoteia*: rulership in the above sense
(to) scrutinize: *katopteuō*; aspect word
sect: *hairesis*; sect or condition
separation: *apporoia*: separation
(to) set: *duneō*: set
(to) take delight in: *chairō*: to be dignified
(to) testify to; *epimarturō*: cast an aspect (probably forward)
trigon; *trigōnon*: triplicity
trigonal master: *trigōnou despotēs*: triplicity ruler
zōidion: *zōidion*: sign